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A FIRST GREEK BOOK  
WALTERS & CONWAY



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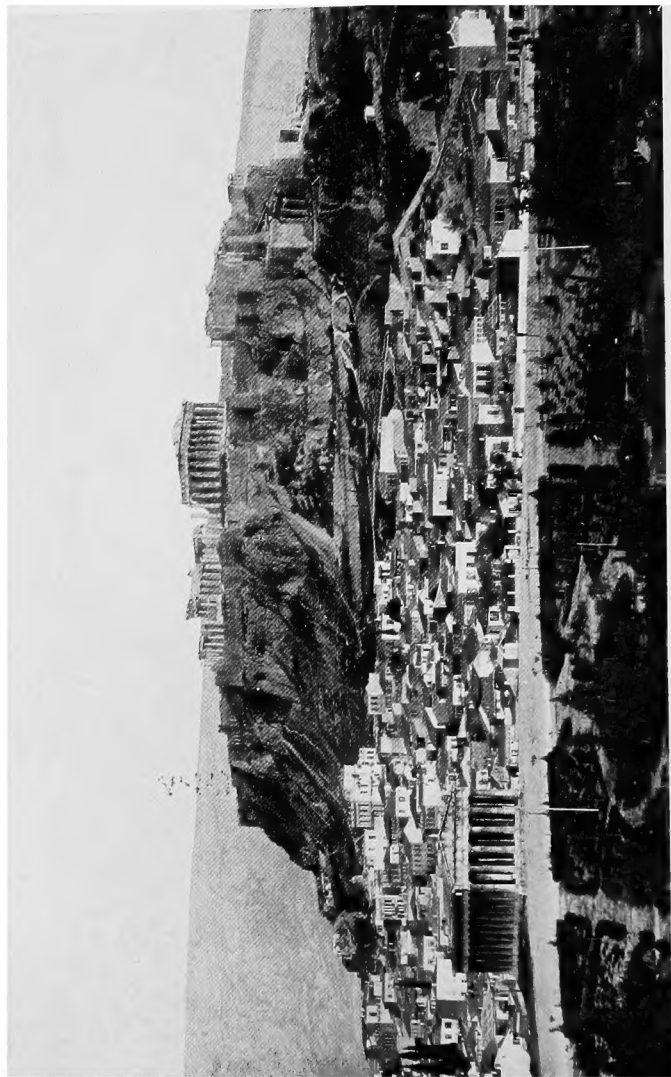


**DEIGMA**

**A FIRST GREEK BOOK**







ATHENS — THE ACROPOLIS IN A. D. 1905.

# DEIGMA

## A FIRST GREEK BOOK

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## PREFACE

THIS First Greek Book is an attempt to meet a request which has reached us from many sources. Its chief objects are parallel to those which we set before us in constructing *Limen*, viz. :

1. To bring the pupil as soon as possible to the stage of reading Greek authors ; and therefore

2. To present the most important uses in Syntax side by side with the most important parts of Accidence.

3. To use the chief results of recent inquiry in Historical Grammar, so as to simplify and enliven the harder forms of Accidence and rules of Syntax by indicating briefly how they grew up.

Even less apology is needed, we think, in Greek than in Latin for the attempt to make possible rather more rapid progress than custom has hitherto allowed. Thanks to the influence of the younger Universities and the great development of secondary schools a much larger number of students are beginning the study of Greek outside the walls of the older public schools than ever before. It is generally begun in the newer schools at the age of fifteen or sixteen ; and at the Universities often some two or three years later ; in either case the learner is prepared from the outset to profit by a more

literary and historical type of instruction. We have tried to neglect no point of accurate scholarship; but we have also tried to suggest the greatness of the literature which the learner is on his way to study, and the immeasurable service which the Greeks of the fifth century B.C. rendered to mankind.

For three reasons our endeavour was more difficult than in Latin, and these difficulties have entailed a difference in the size and scope of the volume. In the first place Greek Accidence is larger and more varied, and it is less easy to decide what may be safely discarded as 'lumber'. On the other hand, Greek Syntax is easier and more interesting; so that by keeping the advance in Syntax parallel, step by step, with that in Accidence we were led to give a more complete account of normal Greek usage.

In the second place, since so many of the authors whom the student will first read are poets, and since the poets use more than one dialect, it seemed desirable to notice some of the simplest features of these dialects; but we have tried to secure that such information, while stimulating the student's curiosity, shall nowhere hamper his progress.<sup>1</sup>

<sup>1</sup> In one case—that of three or four beautiful lines from Sappho (Ex. LXXX (b)) we felt almost equal hesitation either in admitting or excluding the lines, and decided to admit them with a literal translation added at the foot of the page. The pupil will realise that they are not set to him as a task in the same sense as the rest of the lesson, and any teacher who prefers can, of course, entirely omit this part of the Exercise.

But the idiom which has been, of course, kept steadily in view is that of the best writers of Athens; and after careful consideration we have adhered<sup>1</sup> to our preference for the spelling of the fifth rather than the fourth century B.C.; so that we write everywhere  $\sigma\sigma$ , not  $\tau\tau$ ;  $\xi\acute{\upsilon}\nu$ , not  $\sigma\acute{\upsilon}\nu$ ; and  $\epsilon\varsigma$ , not  $\epsilon\iota\varsigma$ .

In the third place, recent philological work has thrown so much clear light on many perplexing points in Greek that it seemed unfair, even to the beginner, not to allow him in the NOTES more frequent glimpses at the original meaning of the forms and their uses than was possible in the case of Latin. These NOTES are in smaller type and may be omitted on a first reading, save as the teacher may direct.

The result is that the book covers, we believe, the whole of the rules of Syntax that are needed for the study of any of the Athenian authors of the fifth and fourth centuries B.C., as well as many points which will be of use in beginning an acquaintance with Homer; and it represents at least two years' full work for boys or girls of fifteen, or for a promising class or pupil at an earlier age. A few of the exercises at the end take the

<sup>1</sup> Some of our advisers, whose opinion we felt it difficult to disregard, like Mr. W. E. P. Pantin, prefer the fourth-century models. Our decision was determined by the fact that a great part of a pupil's early reading must be in Tragedy; and by our strong opinion that he should be introduced as early as possible to the simpler narrative parts of Thucydides, which in reality are not harder than the narrative of Xenophon, except where the latter deals merely with stades and parasangs.

form of continuous English for translation into Greek, which should not be found too hard, especially as we have made free use of the Greek connecting Particles from the beginning. The grammatical headings of the General Index present both *Accidence* and *Syntax* in a systematic form; and we hope the book will not be found wanting in any point of grammar usually included by British Universities in a final course for an ordinary degree.

The *Accidence*, in conformity with our first object, begins with the Verbs, and introduces the Middle Inflection directly after the Active; for the clear reason that hardly any of the Verbs that are required in even the simplest Greek narrative can be conjugated without it.

Of the Declensions, we have begun with the Second. The rather subtle varieties of the heterogeneous forms grouped under 'the First Declension', create a general impression of difficulty in the Grammar when learnt in the traditional order.

In the many disputed points of the *Accidence* we have generally been guided by Mr. John Thompson's judgement in *Murray's Greek Grammar*, to which we have occasionally referred. But in the numerous cases where there is a real conflict of evidence<sup>1</sup> we have investigated the sources for ourselves.

As in Latin, the Subjunctive and Optative are postponed until all the main idioms that could be learnt

<sup>1</sup> Prof. Sonnenschein's *Greek Grammar* is particularly useful in indicating these points of doubt.

with the Indicative, Infinitive, and Participles have become familiar. This is easier in Greek than in Latin, since the Subjunctive and Optative on the whole play a less prominent part in Attic idiom than does the Subjunctive in Latin.

The subject-matter of the Reading Lessons introduces the learner to some of the most picturesque scenes of Greek history, as well as to some of the central themes of that fairyland of mingled history and fancy which is roughly called Greek Mythology. Here we have drawn as soon as possible upon the Greek authors, adapting the original to the stage of the learner's progress; and we hope that the short extracts from the poets may do something to arouse in him a desire to begin their study for himself. On the historical side a general chronological sequence has been kept; and it seemed well to continue the glimpses into Greek history which these Lessons are meant to afford down to the point at which it merges in the history of Rome, in the hope that students who have worked through both *Limen* and *Deigma* will have gathered some general notion of the story of the ancient world.

After some of the earlier exercises questions are added in Greek, to suggest the form in which conversation-lessons in Greek may be framed. Teachers who pursue the oral method regularly will, we hope, find in the Reading Lessons enough interesting points on which pupils can ask, and teachers answer, questions in Greek. The reports on the Direct Method of instruction

in Greek and Latin, as carried on by Dr. W. H. D. Rouse at the Perse School, Cambridge,<sup>1</sup> deserve the careful attention of all Classical teachers. We do not regard it yet as clearly established that the Direct Method can be used to the exclusion of others, within the limits of time which press on many schools, except perhaps by teachers of exceptional capacity and distinguished scholarship. And it appears to be generally admitted even by the strongest advocates of the Direct Method that it requires to be supplemented by teaching in English on all the harder points of syntax or history. The question at issue, therefore, seems now to be one of the division of class-time; and we think that a case has been made out for the use of conversation in Greek and Latin as a regular part<sup>2</sup> of school-work. For this reason, among others, the directions for Greek pronunciation have been made as definite and practical as possible.

To our publishers we are greatly indebted for the liberality with which they have met our wishes in regard to maps and illustrations, and in the question of typo-

<sup>1</sup> Board of Education, Educational Pamphlets, Nos. 20 and 28.

<sup>2</sup> The moderate amount of help given in the separate Vocabularies in the earlier half of the book (pp. 28-137) need not be a hindrance and may, we believe, be a safeguard, to the use of the Reading Lessons in the Direct Method. After the pupil has mastered the main lines of the *Accidence* the Vocabularies are discontinued, and it is for the teacher to determine whether the lessons should be taken with or without preparation. The practice provided in re-translation by the English-into-Greek sections of the Exercises can always be omitted, or reserved to a later stage, by any teacher who so prefers.

graphy, which called for careful consideration and repeated experiments.

The three authors are everywhere, singly and jointly, responsible for the contents of the book. The general plan, however, was worked out by Professors Walters and Conway, who also prepared the first draft of all but three of the stories and of all the grammatical explanation, Professor Conway being especially, but not alone, responsible for the statements drawn from historical grammar; Miss Daniel made the first draft of the stories of Persephone, Megacles, and Gyges, of the Paradigms and Tables of Accidence, of the Vocabulary matter, and generally of all the Exercises other than the Reading Lessons, and the book owes much to her still-continuing experience with young pupils.

The authors are further indebted in no ordinary measure to a group of distinguished scholars and teachers who have read through the whole of the proof, sometimes more than once, and have continually enriched it with the fruits of their own experience. To Mr. John Thompson, Headmaster of the Dublin High School; Mr. W. E. P. Pantin, Senior Classical Master at St. Paul's; Professor Gilbert Norwood of Cardiff; Miss Eleanor Purdie, Ph.D., of Cheltenham; Mr. E. S. Forster, Lecturer in Greek in the University of Sheffield; Mr. L. W. P. Lewis, Classical Master at Bradford Grammar School; and Miss Clara M. Knight, D.Lit., Classical Lecturer in the University of London King's College, we

desire to express our hearty gratitude. They have saved the book from serious ambiguities and some positive errors; and if we can claim in any degree to have used the latest results of modern scholarship in Grammar and Archaeology it is due largely to their generous and vigilant aid. Less extensive but very welcome help has also been given us by Professor Spenser Wilkinson of All Souls College, Oxford; Professor John Harrower, LL.D., of Aberdeen; Mr. W. G. Rushbrooke, M.L., Headmaster of St. Olave's; Mr. E. H. S. Walde, Headmaster of Chigwell; Miss F. E. Bevan, Headmistress of the Carlisle and County High School; Miss M. E. Pearson, Classical Mistress of St. Leonard's School, St. Andrews; and Mr. C. D. Webb, D.Lit., Master of the Preliminary Class in King's College, London. To our Reader, too, in the Clarendon Press we are deeply grateful.

Both the publisher and the authors will welcome any criticisms or suggestions calculated to make the book more useful from any teachers who have tested it. Such suggestions should be addressed to Mr. John Murray, and they will be especially helpful if they specify the nature of the experience on which they are based.

C. F. WALTERS.  
R. S. CONWAY.

LONDON,  
MANCHESTER, } *October, 1915.*

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## ERRATA

(which the student is advised to correct in his copy)

### TEXT:

- p. 6, l. 3. After γ, κ, add ξ.
- p. 9. Remark 1. Add—and of forms like οἴκοι (p. 80)
- p. 29. Footnote to αὐτῷ in last line but one of Greek:—See § 45 for this Dative.
- p. 39. Ex. XIV. 10. To the word 'saving' add a footnote: The Nom. Fem. of σφίζουσα (§ 34) is σφίζουσα (§ 41).
- p. 41. Vocab. After τέλος delete Neut. Acc.
- p. 47. Ex. (b). After 'Athenians' add (say 'the Athenians').
- p. 113. § 106. Delete φθείρω, &c.
- p. 170. (c) l. 2. For παρίᾱσιν read παρίᾱσιν.
- p. 177. § 183. For ἔστις read εἶ τις
- p. 211. Ex. CXI (b). Read *Parse* (delete rest of rubric)
- p. 214. Ex. CXIII (b). For οὐ μὴν ἀλλ' οὐ δηρὸν read ὅμως δ' οὐκ ἐπὶ πολὺ
- p. 230. Ex. CXXII (b). For ἐπίσσηται read ἐπίσταται
- p. 232. § 263. After τιμῶμην add p. 242.
- p. 242. § 276, last line. After 'given in' add §§ 243, 244.
- p. 246. In the heading read § 283. VERB WITH -ο-.
- p. 262. For Αἰσχυλος read Αἰσχύλος
- p. 278. Remark line 9. For ἀπαρνᾶται read ἀπαρνείται
- p. 305, line 13. Delete ἔσταμαι.
- p. 308, line 9. Before ὠνήμην for P. write M.

### VOCABULARIES:

- p. 318 and 360. Read Αἰσχύλος
- p. 323. Col. 2, l. 5. For *nationality* read *generation*
- p. 324. Delete δηϊοῦν, and add δῆϊοι (οἱ), *foes* (poet.)
- p. 325. Add δια-τρίβειν, *spend, waste* (mostly of time); also with χρόνον understood, *delay, linger*
- p. 331. Col. 2. Add ἐστόρεσα, Aor. of στρώννυμι
- p. 333. Col. 2. Add ἧπερ, Rel. Adv., *just wherein* (cf. ὅσπερ)
- p. 333. Insert ἠρόμην, *I asked*; used as Aor. to ἐρωτᾶν.
- p. 344. ὅπως. For 204 read 203.

- p. 346. Insert παντοῖος, ἃ, ον, of every kind, manifold.
- p. 347. Col. 2. Add περιτιθέναι, to put round (a wreath or robe)
- p. 349. After πολὺ add ἐπὶ πολὺ, for long
- p. 349. Col. 1. For πορρώτερον -τάτα read πορρωτέρω -τάτω.
- p. 352. Delete στορεννύναι and insert στρωννύναι, § 281.
- p. 356. Col. 2. Add to φοβερός, formidable
- p. 370. Col. 2. fail. Add ἐπιλείπειν
- p. 371. Insert feast, keep a, ἑορτὴν ἄγειν.
- p. 372. Insert, further, πορρωτέρω.
- p. 376. Insert inland, further, ἀνωτέρω.  
irremediable, ἀνήκεστος, ον.
- p. 388. Insert shun, φεύγειν.
- p. 393. Insert Troy, Τροίᾳ (ῆ).  
trust, πεποιθέναι, πιστεύειν, both with Dat.  
undefended, ἀφύλακτος, ον.
- p. 395. Insert win (a prize), φέρεσθαι.  
wind round, περιπλέκειν.  
wish, to, βούλεσθαι.

#### INDEX :

- p. 397. Accusing, Verbs of. For 206 read 205.
- p. 400. Genitive, true Gen. For 207 read 200, 204, 206 f. ; of Connexion, for 206 read 200 f., 206 f. ; with many Verbs, for 206 read 200 f., 204-207.
- p. 403. Purpose, l. 1. For 204 read 203 ; l. 3, for 216 f. read 217 ; l. 4, for 240 read 239.
- p. 404. Subj.—Aor. Pass. For 203 read 202.

In some copies of the current edition the key to map 2 facing p. 218 has been omitted. It is herewith appended.

1 Lycabēttus	4 Cithaerōn	7 Piræus (Πειραιεύς)
2 Helicōn	5 Aegaleōs	8 Bay of Phalērum
3 Acropolis	6 Salamīs	9 Aegīna

Add to the footnote to p. viii of the Preface :

Owing to the exigencies of space, it was not possible to include a Summary of Accidence, as in *Limen*.

Those who feel the want of such help are recommended to use Thompson's *Elementary Greek Grammar*, Part I (John Murray, 1s. 6d.).

# ΔΕΙΓΜΑ

## INTRODUCTION

§ 1. THE kind of society in which we now live is not the first form of civilized life in Europe of which history tells us. In learning Latin we learn the speech of the Romans, whose empire first introduced orderly government and education into any large part of Europe. Yet the Romans themselves confessed that they owed some of the best elements in their own life to the teaching and influence of the Greeks, a race, or rather a group of races, who lived in a territory smaller than Italy, and divided by mountains and the sea into a great number of separate communities, which were often no larger than single cities with enough land round about each to support its population. But the Greek conception of a 'city' (πόλις) has given to modern Europe both the name and the leading idea of every political organization of free citizens; and the literature of every country in Europe would have been something different, and probably something much poorer than it has been, if both its form and its spirit had not been influenced by the great books written by the Greeks, especially by the Greeks of Athens in the fifth and fourth centuries before Christ. Nor could the teaching of the New Testament itself have spread so far and so quickly if it had not been recorded in Greek, and if some of its greatest champions in the first century

and later had not been trained in Greek ways of thought. Just as the letters of the different alphabets now used in Europe were all derived from the Greek alphabet, either directly or through the Latin form of it, so the Greeks were the first people in Europe to teach men how to think exactly and how to express their thoughts in artistic form. They were the first people in Europe to devise all the kinds of writing which men now practise: poetry, whether in Lyrics, Tragedy, Comedy, or Narrative, and prose, whether in History, Oratory, Philosophy, or Science; and in all these the Greeks produced work of surpassing excellence, which has deeply influenced later generations. To learn Greek, therefore, is to study a great part, and the most significant part, of the growth of the human mind. This book is designed to be an exhibition or fore-taste (*δείγμα*) of that study, by which the student may quickly come to be acquainted with the poets, historians, and thinkers of the Greek world, and with the free and valiant life of the small communities in which and for which they wrote. As we proceed, we shall meet with many, indeed with most of the central questions about which men are still anxiously contending in the society, politics, art, and thought of the modern world; and meet them in the shape in which they were first sharply and fairly struck out, like the type of a Greek coin, by those whom every age following has revered as the 'masters of them that know'.

§ 2. ALPHABET.

<i>Characters.</i>		<i>Name.</i>
<i>Capital.</i>	<i>Small.</i>	
A	α	alpha
B	β	bēta
Γ	γ	gamma
Δ	δ	delta
E	ε	ei or ĕ ( <i>usually called epsilon</i> <sup>1</sup> )
Z	ζ	zēta
H	η	ēta
Θ	θ	thēta
I	ι	iōta
K	κ	kappa
Λ	λ	lambda
M	μ	mū
N	ν	nū
Ξ	ξ	xī
O	ο	ou or ō ( <i>usually called omicron</i> <sup>1</sup> )
Π	π	pī
P	ρ	rhō
Σ ( <i>later C</i> )	σ, s <i>final</i>	sīgma
T	τ	tau
Υ	υ	u ( <i>usually called</i> <i>upsilon</i> <sup>1</sup> )
Φ	φ	phī
X	χ	chī
Ψ	ψ	psī
Ω	ω	ō ( <i>usually called</i> <i>omega</i> <sup>1</sup> )

<sup>1</sup> 'Light e', 'little o', 'light u', 'great o' are the meanings of these names respectively. For practice in the letters any one or more of the Reading Lessons may be used; e.g. pp. 28, 34.

N.B.—*The matter of the following pages (§§ 3–5) is placed together here for convenience, so that pupils may be able to refer to it from time to time under their teacher's direction. Students working alone are recommended to defer the Remark on pp. 6 and 7 and p. 9 until they are familiar with the Accidence given in §§ 6–9.*

### § 3. PRONUNCIATION.

*Quantity.* In Greek there are different symbols to denote long and short *e* and long and short *o* (namely  $\epsilon$ ,  $\eta$ ,  $\circ$ ,  $\omega$ ). The vowels  $\alpha$ ,  $\iota$ ,  $\upsilon$  are sometimes short, sometimes long. The mark (ˉ) will be used in this book with these vowels when they are long.

As in Latin, the quantities of the vowels should be strictly observed. For example, the short vowels in  $\pi\alpha\tau\acute{\eta}\rho$ ,  $\tau\acute{\iota}\nu\omega$ ,  $\chi\omicron\rho\acute{o}\varsigma$ ,  $\upsilon\delta\omega\rho$ , should be carefully distinguished from the long vowels in  $\phi\rho\acute{\alpha}\tau\rho\acute{\iota}\bar{\alpha}$ ,  $\kappa\bar{\iota}\nu\bar{\omega}$ ,  $\chi\acute{\omega}\rho\bar{\alpha}$ ,  $\upsilon\mu\epsilon\bar{\iota}\varsigma$ .

NOTE.—The following directions are not given as a precise description of the Greek sounds, but as a practical guide to reproducing as nearly as possible what there is reason to believe these sounds to have been, about 400 B.C., in Attic Greek, i. e. in the dialect of Greek spoken at Athens, the dialect in which most of the Greek authors wrote.

#### (a) Vowels.

$\bar{\alpha}$  and  $\check{\alpha}$ ,  $\bar{\iota}$  and  $\check{\iota}$ ,  $\epsilon$  and  $\circ$  may be pronounced as the corresponding vowels in Latin: i. e.

$\bar{\alpha}$ , as *a* in *father*.

$\check{\alpha}$ , as *a* in *aha*.

$\bar{\iota}$ , as *ee* in *feed*.

ĩ, as *i* in Fr. *piquet*, nearly as Eng. *i* in *fit*.

ě, as *e* in *fret*.

ő, as *o* in *not*.

ω (long 'open' *o*) as *o* in Lat. *Rōma*, Eng. *oa* in *broad*.

η (long 'open' *e*) as Eng. *ea* in *pear*, Fr. *è* in *il mène*.

ũ as French *ũ* in *du pain*.

ū as French *ū* in *lune* or German *ü* in *grün*.

### *Diphthongs.*

αι = *a* + *i* as Eng. *ai* in *aisle*.

οι = *o* + *i* as Eng. *oi* in *oil*.

υι = *u* + *i* as Fr. *ui* in *lui*.

α η ω may be pronounced as *ō* η *ω*, for the *i* was only faintly heard.

ει. The precise sound of *ει* is difficult to determine, but in Attic Greek it was never confused with η till a late period; English students should pronounce it as Fr. *ée* in *passée*, Eng. *ey* in *grey*. The Greek Ἀλφειός is in Latin *Alphēus*.

αυ = *au*, as Germ. *au* in *Haus*, nearly as Eng. *ow* in *gown*.

ευ = *eu*, nearly as Eng. *ew* in *few*, *u* in *tune*.

ου as Eng. *oo* in *moon*, Fr. *ou* in *roue*.

NOTE.—In view of the practical importance of distinguishing between such forms as e.g. *ἀγεί* and *ἄγη*, the Committee of the Classical Association in 1908 sanctioned, as alternative to the sounds here recommended, the pronunciation of η as Eng. *a* in *mate*, ει as Eng. *ey* in *eye* (*i* in *dice*). But in all schools where the distinction between Fr. *è* (open *e*) and *é* (close *e*) has been observed, precisely the same distinction should be made between η and ει.

(b) *Consonants.*

π, β, τ, δ, κ, γ as *p, b, t, d, k, g* in Latin, so that γ is always as *g* in *get*, except that γ before γ, κ, or χ is used to denote the nasal sound heard in Eng. *ankle, anger*.

ρ, λ, μ, ν, as Lat. *r, l, m, n*.

σ, ς always as Lat. *s* (Eng. *s* in *mouse*), except before β, γ, and μ, where the sound was as in Eng. *has been, has gone, has made* : e.g. ἄσβεστος, φάσγανον, ἔσμός.

ξ as Eng. *x* in *wax*, and ψ as Eng. *ps* in *lapse*.

ζ as Eng. *dz* in *adze*, *ds* in *treads on*.

*Aspirates*, i. e. *Aspirated Consonants*. It is certain that the primitive pronunciation of χ, θ, φ was as *k-h, t-h, p-h*, that is as *k, t, p*, followed by a strong breath, as in Eng. *block-head, out-house*, and this is what is meant by the word *Aspirate*. In the course of time (perhaps by A.D. 300) the pronunciation of these Greek aspirates had changed by degrees into Fricative sounds, so that finally φ became *f*, θ became *th* as in English *thin*, while χ took the sound of the German *ch* in *auch*. The pronunciation as true aspirates is undoubtedly more like that which was heard in Athens at, say, 450 B.C. When the fricative pronunciation began is uncertain; it is commonly used in England.

## CLASSIFICATION OF CONSONANTS.

REMARK.—Greek consonants are thus classified :

- (a) **Plosives** or **Stops** ; (b) **Fricatives** ; (c) **Nasals** ;  
(d) **Liquids** ; and may be subdivided further thus :

(a) Plosives.			(b) Fricatives.	(c) Nasals.	(d) Liquids.
	Breathed.	Breathed aspirates.	Voiced.		
Palatal	κ	χ	γ	[y or i] <sup>1</sup>	(γ before κ χ γ ξ)
Dental	τ	θ	δ	σ	λ ρ
Labial	π	φ	β	[f Eng. w] <sup>1</sup>	μ

The Breathed are sometimes called Voiceless or Hard, and the Voiced are sometimes called Soft. The Palatals are sometimes called Gutturals.

The letters ψ (a Labial plosive+s), ξ (a Palatal plosive+s), ζ (a Dental plosive+s) are compound consonants (cf. § 49, Remark).

#### § 4. BREATHINGS AND STOPS

(a) **Breathings.** In Greek the sign *ˆ* which is placed over an initial vowel represents the sound which is written *h* in English, e.g. ἕξ pronounced *hex*, 'six': with capitals the sign is written before the vowel, e.g. Ἑκάβη, 'Hecuba'. The same sign is used with an initial ρ, as in ῥεύμα, *a stream* (cf. Eng. *rheumatic*). This sign is called the *spiritus asper*, *rough breathing*.

The sign *ˊ* is called the *spiritus lenis*, *smooth breathing*, and is used with all initial vowels that are not aspirated: e.g. ἄγω, *I lead*; and before a capital

<sup>1</sup> These sounds had died out in Attic Greek before 500 B.C., but they left traces behind in the changes they produced in a great number of words, some of which we shall have to notice later on. The symbol *f* was called by the Greeks Digamma ('double gamma'). In modern phonetics this sound is represented by *y* and the sound of *y* by *i*.

letter, thus Ἀγαμέμνων, 'Agamemnon'. These breathings are put over the second vowel of a diphthong: thus, οὗτος, αὐτός.

(b) The sign ὀ is used also to denote the place of a breathing that is lost by the fusion of two words (*crasis*): e.g. ταυτό for τὸ αὐτό, κάγαθός for καὶ ἀγαθός, χαῦτη<sup>1</sup> for καὶ αὕτη; also to denote a short vowel omitted before another vowel or after a long vowel at the junction of two words: e.g. ἀλλ' εὐθύς for ἀλλὰ εὐθύς, μὴ ᾿γώ for μὴ ἐγώ.

(c) The stops used in Greek writing are:

The comma (,), the colon (:), the full-stop (.), and the note of interrogation (;).

### § 5. ACCENTS (General Principles)

In Greek most words have an accent, which is either Acute, Grave, or Circumflex; the sign stands on the vowel of the accented syllable, but in accented diphthongs on the second vowel.

(a) The **Acute** (´) denotes a sharp tone, i.e. a raising of the musical note or pitch of the voice (not a stress as in English): παύω, λόγος, αὐτόν, ἄγγελος.

The **Grave** (`) indicates that the voice is not raised on the syllable; its only use is to replace an acute on the last syllable of a word when that word is followed by another in the same sentence: τὸ ναυτικόν but τὸ ναυτικὸν τῶν Ἀθηναίων.

The **Circumflex** (˘ or ˆ) is a combination of the Acute and Grave, and denotes first a rising then a falling in pitch: τοῦτο, ἡμῶν.

<sup>1</sup> The rough breathing combines with the κ to form χ.

(b)	Words accented like	ναυτικόν	are called	<b>Oxytone</b>
„	„	παύω	„	<b>Paroxytone</b>
„	„	παύομεν	„	<b>Proparoxytone</b>
„	„	ναυτικόν	„	<b>Barytone</b>
„	„	ἡμῶν	„	<b>Perispomenon</b>
„	„	{ δῶρον Ἀθηναῖοι }	„	<b>Properispomenon</b>

(c) **Position of the Acute Accent in a word.** If the acute accent occurs at all in a word it is never on any syllable further back in the word than the third from the end. If the last syllable is long, the acute accent cannot stand further back in the word than the last syllable but one: thus Nom. πολέμιος (*enemy*), Gen. πολεμίου.

(d) **Position of the Circumflex Accent.** This accent occurs only on either the last syllable or the last but one, and only on a diphthong or long vowel. If the last syllable is long, the circumflex cannot stand on the last syllable but one: τοῦτο, ἡμῶν; Nom. δῶρον, Gen. δῶρον.

REMARK 1.—Final -αι and -οι are not counted long syllables in accentuation save in the endings of the Optative Mood (§§ 231–3).

REMARK 2.—In disyllables of such a shape that the first syllable can have a circumflex accent, if that syllable is accented, the accent is always circumflex; thus of λόγῳ (Dat. Case), the Nom. is λόγος, but that of νήσῳ is νῆσος.

(e) **Position of the Accent in Verbs.** In all parts of the Verb the accent stands regularly as far back as it is allowed by the preceding rules (c) and (d).

NOTE.—The exceptions to this principle are very few, and will be pointed out later on.

§ 6. The following is the regular type of the **Present and Future Indicative and Infinitive Active** :

PRESENT INDICATIVE ACTIVE.

Sing. 1	παύ-ω	<i>I am checking</i>
2	παύ-εις	<i>you are checking</i>
3	παύ-ει	<i>he is checking</i>
Plur. 1	παύ-ομεν	<i>we are checking</i>
2	παύ-ετε	<i>you are checking</i>
3	παύ-ουσι(ν)	<i>they are checking</i>
Dual 2	παύ-ετον	<i>you two are checking</i>
3	παύ-ετον	<i>they two are checking</i>

FUTURE INDICATIVE ACTIVE.

Sing. 1	παύσ-ω	<i>I shall check</i>
2	παύσ-εις	<i>you will check</i>
3	παύσ-ει	<i>he will check</i>
Plur. 1	παύσ-ομεν	<i>etc.</i>
2	παύσ-ετε	
3	παύσ-ουσι(ν)	
Dual 2	παύσ-ετον	
3	παύσ-ετον	

The 3 Pers. Plur. form with -ν, called movable ν, is generally used before words beginning with a Vowel.

REMARK.—On the Dual Number see § 9, Remark 1.

PRES. INF. ACT.	παύειν	<i>to be checking</i>
FUT. INF. ACT.	παύσειν	<i>to be about to check</i>

The following examples will show how the Future of such Verbs is formed, by inserting -σ-. If there

is a preceding Vowel it is usually lengthened, as in *φιλω* (from *φιλέω* § 135), Fut. *φιλήσω*.

<i>Present</i>		<i>Future</i>
e.g. <i>κελεύω</i>	<i>I bid, command</i>	<i>κελεύσω</i>
<i>πέμπω</i>	<i>I escort, send</i>	<i>πέμψω</i>
<i>κωλύω</i> (or <i>-ύω</i> )	<i>I hinder, prevent</i>	<i>κωλύσω</i>
<i>φιλω</i> (from <i>φιλέω</i> )	<i>I love, like</i>	<i>φιλήσω</i>
<i>δηλω</i> (from <i>δηλώω</i> )	<i>I show</i>	<i>δηλώσω</i>

§ 6 a. The meaning of the Present Tense is regularly that of **action going on**, whether because it has been only just begun or because it is being repeated or long continued.

### EXERCISE I

<i>βασιλεύειν</i> (with Genitive), <i>to reign, be king (of)</i>	<i>ἐγώ</i> (Nom. Sing.), <i>I</i> (Emphatic)
<i>βουλεύειν</i> , <i>to plan, decide, determine</i>	<i>σύ</i> (Nom. Sing.), <i>you</i> (Emphatic)
<i>δακρύειν</i> , <i>to weep</i> (intr.)	<i>ἐμέ, με</i> (Acc. Sing.), <i>me</i>
<i>θύειν</i> , <i>to sacrifice</i> (by fire)	<i>σέ, σε</i> (Acc. Sing.), <i>you</i>
<i>λέγειν</i> , <i>to tell, speak</i>	} Emphatic when accented <sup>1</sup>
<i>σειείν</i> , <i>to shake</i>	
<i>οὐ</i> , <i>not</i> (§ 16)	<i>τίς</i> (Nom. Sing. Masc. and Fem.), <i>who?</i>
<i>ποῦ</i> , <i>where?</i>	<i>τί</i> (Nom. and Acc. Sing. Neut.), <i>what?</i> and as Adv. <i>why?</i>
<i>πῶς</i> , <i>how?</i>	<i>τίνα</i> (Acc. Sing. Masc. and Fem.), <i>whom?</i>

(a) Write down the Inf. and the 1st Pers. Sing. Indic. of the Future of the Verbs in the left-hand column.

<sup>1</sup> Rules for using the unaccented (enclitic) forms will be given on p. 27.

(b) *Make up six sentences, using the words in the right-hand column with different Verbs and different parts of them.*

(c) *Give the English of—*τίς θύει; ἐγὼ θύω. τί κελεύεις; σὲ κελεύω θύειν. τί βουλεύσεται; τίς βασιλεύσει; σὺ βασιλεύσεις. τί κωλύομεν; δακρύετε. δακρύσει. τί κελεύετε ἐμὲ κωλύειν; τί σείετε; τί βουλεύουσιν; πῶς ἐμὲ κωλύσεις;

(d) *Give in full the Present Indicative of δουλεύω, 'I am a slave', and the Future Indicative of παιδεύω, 'I train', 'educate'.*

(e) *Give the Pres. and Fut. Infinitive, and the 3rd Pers. Sing. and Plur. of the Pres. and Fut. Indicative of:*

ἱκετεύω, 'I entreat, beseech'.	πιστεύω, 'I put faith (in)'.
λύω, 'I loose, break up'.	φονεύω, 'I kill'.
μνημονεύω, 'I remember, mention'.	χορεύω, 'I dance (with singing)'.

(f) *Give the Greek of—*To loose. To be about to bid. Who is dancing? What are they sacrificing? We shall loosen. You two are entreating me to dance. They will not remember. You will not reign. You (*plur.*) will weep. What are you (*plur.*) ordering? They are slaves. Whom will they kill? He will not train you to be a king. What are you planning? Where will you dance? Whom shall we entreat? How does he prevent you?

(g) *With what Greek Verbs are the following English words connected?* pause, analytic, seismic, mnemonic, chorus, Basil.

## MIDDLE INFLEXION

§ 7. Notice now what is called the **Middle Inflexion** of Verbs, which in Greek is almost as common as the Active. It has more than one meaning, as we shall see later on (§ 128), but most commonly it

gives the Verb either some Intransitive sense or a full Passive meaning. Thus :

Active	παύω	<i>I check, make to stop</i>
Middle	παύομαι	{ <i>I come to a stand, stop, let my- self be checked</i>
and		
Passive)		
		<i>I am checked (by some one else)</i>

	PRES. INDIC. MIDDLE.	FUT. INDIC. MIDDLE.
S. 1	παύ-ομαι	παύσ-ομαι
2	παύ-η (or παύει) <sup>1</sup>	παύσ-η (or παύσει) <sup>1</sup>
3	παύ-εται	παύσ-εται
P. 1	παυ-όμεθα	παυσ-όμεθα
2	παύ-εσθε	παύσ-εσθε
3	παύ-ονται	παύσ-ονται
D. 2	παύ-εσθον	παύσ-εσθον
3	παύ-εσθον	παύσ-εσθον

PRES. INF. MIDDLE.	FUT. INF. MIDDLE.
παύ-εσθαι	παύσ-εσθαι

§ 8. A considerable number of Verbs, many especially which denote feeling or movement, are conjugated only in the Middle, for example ἡδομαι, *I am glad, pleased*; γίγνομαι, *I am becoming, growing*; βούλομαι, *I wish*; ἔρχομαι, *I am coming* (used only in Pres. Indic.). These are often called Deponents.

REMARK.—Many Verbs also conjugate some of their Tenses in the Active form and some in the Middle, the original difference of meaning having almost disappeared, as φεύγω, *I flee, shun*, Fut. φεύξομαι, *I shall try to (make my) escape*; ἀκούω, *I hear*; Fut. ἀκούσομαι, *I shall get hearing of, I shall hear*; and several others denoting bodily functions, such as see, eat, drink, run; cf. § 228.

<sup>1</sup> These forms are explained in § 125, Remark.

## EXERCISE II

(a) Write down the Pres. and Fut. Indic. Middle of *θύω*, *βουλεύω*.

(b) Give the Fut. Inf. of *ἀκούω* and *φεύγω*.

(c) Give the English of—*τίς ἤδεται*; *τίς ἐμὲ κωλύει ἡδεσθαι*; *οὐ φεύξεσθε*. *βουλόμεθα*. *ἰκετεύσω σὲ παύειν ἐμέ*; *τίς βασιλεύειν βούλεται*; *οὐ φεύγονται*. *πῶς ἔρχονται*; *ἀκούσῃ*.

(d) Give the Greek for—They are taking counsel (use Middle Inflection of *βουλεύω*). We are glad. Why are you glad? You are stopping. You will not stop me. Why does he not come? How is he coming? Why are they not pleased? Whom do you flee? You will not try-to-escape. What will they hear? You shall not prevent me from speaking (use Inf. Pres. 'to speak'). They are entreating you to stop. We do not wish to hinder you.

## § 9. SECOND DECLENSION.

It is convenient to exhibit the forms of the Article and Noun together, but Nouns are also used without the Article (see § 12, Rem.).

The Masculine Noun *ὁ λόγος*, *the account, reason, speech*, and the Neuter Noun *τὸ δῶρον*, *the gift*, are thus declined:

S.	N.	ὁ λόγ-ος	τὸ δῶρον
	V.	λόγ-ε	δῶρον
	A.	τὸν λόγ-ον	τὸ δῶρον
	G.	τοῦ λόγ-ου	τοῦ δῶρου
	D.	τῷ λόγ-ῳ	τῷ δῶρῳ
P.	N.	οἱ λόγ-οι	τὰ δῶρα
	V.	λόγ-οι	δῶρα
	A.	τοὺς λόγ-ους	τὰ δῶρα
	G.	τῶν λόγ-ων	τῶν δῶρων
	D.	τοῖς λόγ-οις	τοῖς δῶροις

D. N. V. A. τὸ λόγῳ  
G. D. τοῖν λόγοιν

τὸ δώρῳ  
τοῖν δώροιν

REMARK 1.—The Dual is used only of pairs of things naturally associated in the mind, like *the eyes* (τὸ ὀφθαλμῷ), *that pair of friends* (τὸ φίλῳ), *the rival arguments* (τὸ λόγῳ). In other places the numeral δύο (§ 90) is used.

REMARK 2.—In this Declension the accent in the Oblique cases remains on the same syllable as in the Nom. Sing. so far as it is allowed by the general rules (§ 5). But when the Nom. Sing. is oxytone, long vowels and diphthongs in the final syllable of the other cases become perispomena; thus ἀνθρώπος, ἀνθρώπου, but ἀγρός, ἀγροῦ, ἀγρῶ.

§ 10. There are only five Cases in Greek as against six in Latin: the work done in Latin by the Ablative is in Greek done partly by the Genitive and partly by the Dative, i. e.

the Genitive in Greek means *from* as well as *of*;  
the Dative *with*, and sometimes *in* or *at* as well  
as *for*.

For the reason of this and further explanations see § 75.

REMARKS.—(1) The Vocative Singular and Plural of Nouns denoting persons is very frequently found with ὦ, e. g. ὦ φίλε, *O friend*; ὦ φίλοι, *O friends*.

(2) This Declension corresponds closely to that of words in Latin like *dominus* and *bellum*.

(3) The Vocative and Accusative Singular and Plural of all Neuter Nouns are always the same as the Nominative.

§ 11. Words in -ον are always Neuter; those in -ος are generally Masculine, but there are some

exceptions, such as all names of females, towns, and trees: ἡ παρθένος, *the maiden, girl*; ἄνθρωπος, *human being*, is Masc. or Fem. according to the sense (Lat. *homo*). Notice also the Feminine words:

ἡ δρόσος	<i>the dew</i>
ἡ νῆσος	<i>the island</i>
ἡ ὁδός	<i>the road</i>

NOTE.—These curious irregularities of Gender are always due to the influence of some word of similar meaning. Thus ἡπειρος, *mainland*, with the names of towns and some other words denoting *land* or *earth* (e.g. τάφρος, *trench*) seem to have taken their gender from γῆ, *earth*; δρόσος is probably Feminine because of the older word for *dew*, ἡ ἑέρση, and we may guess that ἄμπελος, νῆσος, and ὁδός have taken the Gender of words which once existed in Greek corresponding to Lat. *vītis*, *īnsula*, and *via*.

### EXERCISE III

(a) Give the Accusative Singular and Plural, the Genitive Singular and Dative Plural of the following Nouns:

ἄγγελος (ὁ), messenger	ναυτικόν (τό), fleet
ἄγρός (ὁ), field	ὄπλον (τό), weapon, pl. arms
βωμός (ὁ), altar	πόλεμος (ὁ), war
δοῦλος (ὁ), slave	πολέμιος (ὁ), enemy
δρόμος (ὁ), running, race-course	στάδιον (τό), furlong, race-course
ιερόν (τό), temple, holy place	φίλος (ὁ), friend
ἵππος (ὁ), horse	φόβος (ὁ), fear

(b) Decline in full ὁ στρατός, 'the army'; τὸ πλοῖον, 'the vessel', 'ship'.

§ 12. The definite Article, ὁ, ἡ, τό, is thus declined :

		<i>M.</i>	<i>F.</i>	<i>N.</i>
S.	N.	ὁ	ἡ	τό
	A.	τόν	τήν	τό
	G.	τοῦ	τῆς	τοῦ
	D.	τῷ	τῇ	τῷ
P.	N.	οἱ	αἱ	τά
	A.	τούς	τάς	τά
	G.	τῶν	τῶν	τῶν
	D.	τοῖς	ταῖς	τοῖς
D.	N. A.	τῷ	} all Genders	
	G. D.	τοῖν		

REMARK 1.—Notice the absence of accent in *ὁ, ἡ, οἱ, αἱ*. Such words are called *Atonic* or *Proclitic*.

REMARK 2.—The use of the Article is in the main very much like that of the English *the*, but you will find some important differences, i. e. special uses in Greek to which we have no English parallel. For instance, the Article is used in Greek Collective and Abstract terms, e. g. *οἱ ἄνθρωποι*, *men, mankind*; *ἡ δίκη*, *justice*; *τὸ ἄδίκον*, *injustice*; and often with Proper Nouns, as *ἡ Κρήτη*, *Crete*. But whenever we do use the Article *the* in English, then *ὁ, ἡ, τό* is usually needed in Greek.

**§ 13. Notice** the following example :

τὰ τῶν συμμάχων ναυτικά     *the fleets of the allies are*  
παύει τὸν πόλεμον                *putting an end to the*  
*war*

In Greek then a **Singular Verb** is used with a **Neuter Plural Subject**.

NOTE.—The origin of this has been recently demonstrated, namely that the ending of the Neut. Plur. was to start with that of a Collective singular Noun; cf. Lat. *locus*, *a spot*;

**loci, spots; loca, a number of spots, a region.** The objects denoted by the Neut. plur. are generally less individually conceived than a group of persons or things denoted by Masc. or Fem. plurals; e.g. τὰ ὄπλα is rather *armour* or *tackling* than (*so many separate*) *weapons* or *parts of tackle*.

## EXERCISE IV

Διόνυσος (ὁ), <i>Dionysus, the</i> <i>god of vegetation, and</i> <i>especially vineyards</i>	τίνας (Acc. Pl.), <i>whom?</i>
θεός (ὁ, ἡ), <i>god, goddess</i>	αὐτόν (Acc. Masc. Sing.), <i>him</i>
μῦθος (ὁ), <i>story</i>	αὐτῷ (Dat. Masc. Sing.), <i>to</i> <i>him</i>
νόμος (ὁ), <i>law, custom</i>	αὐτούς (Acc. Masc. Plur.), <i>them</i>
ποταμός (ὁ), <i>river</i>	αὐτοῖς (Dat. Masc. Plur.), <i>to</i> <i>them</i>
πρόβατον (τό), <i>sheep</i>	ἐμοί, μοι (Dat. S.), <i>to me</i>
τράγος (ὁ), <i>goat</i>	σοί, σοι (Dat. S.), <i>to you</i>
ἀλλά (Conj.), <i>but (after or</i> <i>before a negative sentence)</i>	ἐπιβουλεύειν, with Dat., <i>to</i> <i>plot against</i>
εὖ (Adv.), <i>well, praise-</i> <i>worthily</i>	πιστεύειν, with Dat., <i>to put</i> <i>faith in, trust</i>
καί (Adv. and Conj.), <i>also,</i> <i>and</i>	
ἀνευ (Prep.), with Gen., <i>without</i>	
ἐν (Prep.), with Dat. <i>in, at</i> (of place or time)	
περί (Prep.), with Gen., <i>about</i> ; with Acc. <i>extending</i> <i>around</i>	
ἐστί(ν), 3rd Pers. Sing. Pres. Indic., <i>he (she, it) is</i> <sup>1</sup>	
εἰσί(ν), 3rd Pers. Plur. Pres. Indic., <i>they are</i> <sup>1</sup>	

Notice these examples of the Ablatival Genitive (§ 10);

παύω αὐτὸν τοῦ δρόμου, *I check him from running*  
κωλύω αὐτὸν τῆς βίᾱς, *I restrain him from violence*

and of the Instrumental Dative (§ 10)

ἐγὼ παύσω τοὺς πολεμίους τῷ στρατῷ,  
*I shall check our enemies by means of the army*

<sup>1</sup> The accentuation of ἐστί, εἰσί is given at § 43.

(a) *Give the English of:* 1. τὰ πρόβατα ἔρχεται ἐς τὸν ἀγρόν. 2. τοὺς ἵππους παύσουσι τοῦ δρόμου. 3. τίνες κελεύσουσι τὸν ἄγγελον λέγειν; 4. ἵκετεύσω αὐτὸν παύεσθαι. 5. τράγον οἱ ἄνθρωποι θύσουσι τῷ Διονύσῳ. 6. χορεύουσιν ἐν τοῖς ἀγροῖς περὶ τὸν βωμόν τοῦ Διονύσου. 7. ἀλλ' οὐ σείσουσι τὸν βωμόν. 8. τί κελεύεις αὐτοὺς φεύγειν ἐν τοῖς πλοίοις τῶν πολεμίων; 9. τὰ πλοῖα βούλομαι λύειν. 10. αἱ παρθένοι ἡδονταὶ τοῖς δάροις καὶ τοῖς μύθοις. 11. τὰ πλοῖα παύσει τοὺς πολεμίους. 12. τίνες πιστεύσουσι ταῖς παρθένοις; 13. πῶς οὐκ ἐμοὶ πιστεύετε;

(b) *Give the Greek of:* 1. The temples are in the island. 2. The river will stop the horses from running. 3. Who (*Plur.*) will bid the girls (to) be glad? 4. You will not hinder him with your (*say 'the'*) words. 5. The sheep are in the fields. 6. Who wishes to kill the messenger? we do not trust him. 7. The ships of the enemy will not put-an-end-to the war. 8. We shall entreat you to put an end to the laws of the island. 9. Without weapons the slaves will prevent the messenger escaping (*use Inf.*). 10. The gifts are in the temple. 11. They will plot against me, not against you. 12. You will hear the girl's stories. 13. The sheep are pleased with the dew.

(c) *From what Greek words are the following English words derived?* hippopotamus, theistic, nautical, angel, polemic, logic, hippodrome, evangel, Parthenon, mythical.

*Explain the latter part of such words as Turcophil, Russophobe, Exodus, biology, Polynesia; and the first part of the words strategic, anthropology.*

## § 14. IMPERFECT INDIC. ACT.

S. 1	ἔ-παυ-ον	<i>I was checking,</i>
2	ἔ-παυ-ες	<i>began to check,</i>
3	ἔ-παυ-ε(ν)	<i>or used to check</i>
P. 1	ἔ-παύ-ομεν	
2	ἔ-παύ-ετε	
3	ἔ-παυ-ον	
D. 2	ἔ-παύ-ετον	
3	ἔ-παυ-έτην	

## FIRST (OR WEAK) AORIST INDIC. ACT.

S. 1	ἔ-παυσ-α	<i>I checked etc.</i>
2	ἔ-παυσ-ας	
3	ἔ-παυσ-ε(ν)	
P. 1	ἔ-παύσ-αμεν	
2	ἔ-παύσ-ατε	
3	ἔ-παυσ-αν	
D. 2	ἔ-παύσ-ατον	
3	ἔ-παυσ-άτην	

## FIRST AORIST INFIN. ACT.

παῦσαι *to check* (of a single act)

REMARK.—Notice that these Tenses prefix ἔ- to the Stem in the Indicative. This is called the **Augment**, and marks past time.

§ 15. In the Indicative the term Aorist, which means literally 'undefined', stands for Past Aorist, and in this Mood the tense is regularly used to state baldly and simply **something which happened in the past regarded as a single event** (corresponding to the Past Historic of French and the Past Historic use of

the Latin Perfect); whereas the Imperfect (more strictly called the Past Imperfect) describes something **begun or done continuously or repeatedly in the past.** Compare § 6 α.

REMARK.—In the great majority of Verbs this First or Weak Aorist differs only in form, not in meaning, from the Second or Strong Aorist, the formation of which we shall see later on (§ 64).

§ 16. Notice the forms of the Negative *οὐ*, *not*

*οὐ θύει*, *he is not sacrificing*

*οὐκ ἔθυε*, *he was not sacrificing*

*οὐχ ὁ λόγος, ἀλλὰ τὰ ἔργα πείθει*,  
*not speech but facts convince.*

*οὐ* is used before consonants, *οὐκ* before unaspirated vowels, *οὐχ* before vowels with the rough breathing. It has no accent (cf. § 12, Rem. 1) except when it is the last word in a sentence.

### EXERCISE V

*ἄμπελος* (ῆ), *vine*

*ζυγόν* (τό), *yoke*

*παιδίον* (τό), *child*

*πόντος* (ὁ), *sea*

*αὐτοῦ* (Gen. Masc. Sing.), *of*  
*him, his*

*αὐτῆς* (Gen. Fem. Sing.), *of*  
*her, her* (Adj.)

*αὐτῶν* (Gen. Plur. all Gen-  
ders), *of them, their*

*ἡμᾶς* (Acc. Plur.), *us*

*ἡμῶν* (Gen. Plur.), *of us, our*

*ὑμᾶς* (Acc. Plur.), *you*

*ὑμῶν* (Gen. Plur.), *of you, your*

*αὔ, αὖθις*, *again, once more*

*ἀεί*, *always, continually*

*αὔριον*, *to-morrow*

*χθές*, *yesterday*

*διὰ τί*; *on account of what?*  
*why?*

*ὅτι*, *because, that*

*πότε*, *when?*

*ἀπό* (Prep.) with Gen., *away*  
*from*

*εἰς*, *εἰς* (Prep.) with Acc., *into*,  
*to*

*ἡμῖν* (Dat. Pl.), *for or to us*

*ὑμῖν* (Dat. Pl.), *for or to you*

*ἔσται* (3 Sing. Fut. Indic.), *he (she, it) will be*

*ἔσονται* (3 Plur. Fut. Indic.), *they will be*

(a) Give in full the Imperf. Indic. Act. of παιδεύω, 'I educate, train', and the 1st Aor. Indic. Act. of θεραπεύω, 'I show or pay attention to, I tend, worship'.

(b) Form and translate :

the 2nd Pers. Sing. Imperf. and 1st Aor. Indic. Act. of λύω.

the 3rd Pers. Plur. Imperf. and 1st Aor. Indic. Act. of θύω.

the 1st Pers. Plur. Imperf. and 1st Aor. Indic. Act. of βουλεύω.

(c) Give the English of: 1. ἐθύετε τοὺς τράγους αὐτῶν τῷ θεῷ. 2. τίς ἔλυσε τοὺς ἵππους ἀπὸ τοῦ ζυγοῦ; 3. πότε ἐπαιδεύετε τὰ τοῦ φίλου παιδία; 4. καὶ χθὲς ἐθεραπεύσαμεν τοὺς φίλους καὶ αὐρίον αὐθραπέυσομεν. 5. διὰ τί δακρύεις, ὦ παιδίον; 6. δακρύω, ὅτι τὰ πρόβατα οὐκ ἔστιν ἐν τῇ ὁδῷ. 7. ἄνευ τράγου οὐ θύσομεν τῷ Διονύσῳ. 8. τίς ἐκέλευεν αὐτὴν εὖ χορεύειν; 9. διὰ τί φεύγει τὰ πλοῖα αὐτῶν περὶ τὴν νῆσον ἐς τὸν ποταμόν; 10. τίνες ὑμῶν, ὦ παιδία, ἐπαίδευσαν τοὺς δούλους; 11. τίς ἡμῶν ἔσται ἐν τοῖς ἀγροῖς αὐρίον; 12. τίς οὐ θεραπεύσει τὰς τοῦ Διονύσου ἀμπέλους; 13. ἡμῖν οὐκ ἐλέγετε ποῦ ἔστι τὰ ὄπλα· οὐ γὰρ ἡμῖν ἐπιστεύετε. 14. οὐχ ὑμῖν βουλόμεθα ἐπιβουλεύειν.

(d) Give the Greek of: 1. How were they putting an end to the laws? 2. The children are not coming away from the field. 3. Yesterday he let loose the horses into the river. 4. We were dancing continually round the altar of the goddess. 5. He bade us sacrifice goats to Dionysus. 6. Because we tended the vines of Dionysus, the gods are pleased. 7. Which of you will tend the altars of the gods? 8. There are vines in the islands of the sea. 9. We shall not hear the messengers' words to-morrow. 10. They determined to educate her children well. 11. But the children are not pleased.

§ 17. The **Middle Inflexion** of the Imperfect and First (or Weak) Aorist Tenses is as follows :

IMPERFECT INDICATIVE MIDDLE.

- |      |                      |                        |
|------|----------------------|------------------------|
| S. 1 | ἐπαυ-όμην            | <i>I was stopping,</i> |
| 2    | ἐπαύ-ου <sup>1</sup> | <i>began to stop,</i>  |
| 3    | ἐπαύ-ετο             | <i>or used to stop</i> |
|      |                      |                        |
| P. 1 | ἐπαυ-όμεθα           |                        |
| 2    | ἐπαύ-εσθε            |                        |
| 3    | ἐπαύ-οντο            |                        |
|      |                      |                        |
| D. 2 | ἐπαύ-εσθον           |                        |
| 3    | ἐπαυ-έσθην           |                        |

FIRST AORIST INDICATIVE MIDDLE.

- |      |                      |                  |
|------|----------------------|------------------|
| S. 1 | ἐπαυσ-άμην           | <i>I stopped</i> |
| 2    | ἐπαύσ-ω <sup>1</sup> |                  |
| 3    | ἐπαύσ-ατο            |                  |
|      |                      |                  |
| P. 1 | ἐπαυσ-άμεθα          |                  |
| 2    | ἐπαύσ-ασθε           |                  |
| 3    | ἐπαύσ-αντο           |                  |
|      |                      |                  |
| D. 2 | ἐπαύσ-ασθον          |                  |
| 3    | ἐπαυσ-άσθην          |                  |

FIRST AORIST INFINITIVE MIDDLE.

παύσ-ασθαι, *to stop* (of a single act)

§ 18. The difference of meaning between the Imperfect and Aorist Tenses in the Middle is exactly the same as in the Active (§ 15); thus ἐπαυσάμην means *I stopped*, and ἐπαυόμην means *I was stopping* or *began* or *used to stop*.

<sup>1</sup> These forms are explained in § 125 Remark.

REMARK.—There is a difference of form, but not of meaning between the First Aorist and the Second Aorist in the Middle just as in the Active (§ 15 REMARK).

## EXERCISE VI

(a) Write down in full the Imperf. Indic. Middle of *τρέπομαι*, 'I am turning', and *γίγνομαι*, 'I become'.

(b) Write down in full the 1st Aor. Indic. Middle of *λύομαι*, 'I am trying to ransom'.

(c) Give the 3rd Sing. and Plur. Imperf. and 1st Aor. Indic. Mid. of *θύω*.

## FIRST DECLENSION

STEMS WITH LONG VOWEL ( $\bar{a}$  or  $\eta$ ).

§ 19. Notice now the Declension of the following Feminine Nouns:

S.	N.V. <i>φιλί-<math>\bar{a}</math></i> friend-	<i>χώρ-<math>\bar{a}</math></i> country	<i>νίκ-<math>\eta</math></i> victory
	A. <i>φιλί-<math>\bar{a}\nu</math></i> [ <i>ship</i> ]	<i>χώρ-<math>\bar{a}\nu</math></i>	<i>νίκ-<math>\eta\nu</math></i>
	G. <i>φιλί-<math>\bar{a}s</math></i>	<i>χώρ-<math>\bar{a}s</math></i>	<i>νίκ-<math>\eta s</math></i>
	D. <i>φιλί-<math>\alpha</math></i>	<i>χώρ-<math>\alpha</math></i>	<i>νίκ-<math>\eta</math></i>
P.	N.V. <i>φιλί-<math>\alpha\iota</math></i>	<i>χώρ-<math>\alpha\iota</math></i>	<i>νίκ-<math>\alpha\iota</math></i>
	A. <i>φιλί-<math>\bar{a}s</math></i>	<i>χώρ-<math>\bar{a}s</math></i>	<i>νίκ-<math>\bar{a}s</math></i>
	G. <i>φιλί-<math>\bar{\omega}\nu</math></i>	<i>χώρ-<math>\bar{\omega}\nu</math></i>	<i>νίκ-<math>\bar{\omega}\nu</math></i>
	D. <i>φιλί-<math>\alpha\iota s</math></i>	<i>χώρ-<math>\alpha\iota s</math></i>	<i>νίκ-<math>\alpha\iota s</math></i>
D. N.V. A.	<i>φιλί-<math>\bar{a}</math></i>	<i>χώρ-<math>\bar{a}</math></i>	<i>νίκ-<math>\bar{a}</math></i>
	G.D. <i>φιλί-<math>\alpha\iota\nu</math></i>	<i>χώρ-<math>\alpha\iota\nu</math></i>	<i>νίκ-<math>\alpha\iota\nu</math></i>

This Declension corresponds very closely to that of words like *mēnsa* in Latin and, like it, is called the First Declension.

REMARK.—The stem-vowel in the Sing. of this type of declension was originally *-ā-*, but in Attic became *-η-* except after *ε*, *ι*, or *ρ*. Note *Ἀθηνᾶ*, *Athena*, for *\*Ἀθηνα(ι)ᾶ*.

NOTE.—In this declension, as in the second (§ 9), the accent remains throughout the Cases, as far as possible, on the syllable on which it stands in the Nom. Sing.; but the Genitive Plural of the Nouns is always perispomenon (§ 5 b). This is due to the fact that the case once ended in *-ᾶων* (and still earlier in *-ā-sōm*, whence Latin *-ārum*), which was afterwards contracted into *-ῶν*.

### EXERCISE VII

(a) *Decline* (1) (like *νίκη*) *μάχη*, 'fight', 'battle', and *δίκη*, 'justice', 'lawsuit'. (2) (like *φιλίᾳ*) *οἰκία*, 'house', 'dwelling', and *βία*, 'force', 'violence'. (3) (like *χώρα*) *θύρα*, 'door'; *ἡμέρα*, 'day'.

(b) *Give the Genitive and Dative Sing. and Plur. of the following words*: *λύπη* (*ῆ*), 'grief'; *τίμη* (*ῆ*), 'worth', 'value', 'honour'; *φωνή* (*ῆ*), 'voice'; *χρεία* (*ῆ*), 'need'.

### ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

§ 20. The largest class of Adjectives unites in its inflexions the forms of the First and Second Declensions. Thus:

*καλός*, *beautiful, fair*, and *πονηρός*, *bad*.

SINGULAR.			PLURAL.		
<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>
N. <i>καλ-ός</i>	<i>καλ-ή</i>	<i>καλ-όν</i>	<i>καλ-οί</i>	<i>καλ-αί</i>	<i>καλ-ά</i>
V. <i>καλ-έ</i>	<i>καλ-ή</i>	<i>καλ-όν</i>			
A. <i>καλ-όν</i>	<i>καλ-ήν</i>	<i>καλ-όν</i>	<i>καλ-ούς</i>	<i>καλ-άς</i>	<i>καλ-ά</i>
G. <i>καλ-οῦ</i>	<i>καλ-ῆς</i>	<i>καλ-οῦ</i>	<i>καλ-ῶν</i>	<i>καλ-ῶν</i>	<i>καλ-ῶν</i>
D. <i>καλ-ῶ</i>	<i>καλ-ῇ</i>	<i>καλ-ῶ</i>	<i>καλ-οῖς</i>	<i>καλ-αῖς</i>	<i>καλ-οῖς</i>

## DUAL.

*M. F. N.*

καλ-ώ

καλ-οῖν

## SINGULAR.

	<i>M.</i>	<i>F.</i>	<i>N.</i>
N.	πονηρ-ός	-ὸ	-όν
V.	πόνηρ-ε	πονήρ-ᾱ	-όν
A.	πονηρ-όν	-ᾶν	-όν
G.	πονηρ-οῦ	-ᾶς	-οῦ
D.	πονηρ-ῶ	-ᾷ	-ῶ

The Plural and Dual endings differ in no way from those of καλός.

REMARK.—Many Adjectives have only the -ος and -ον forms; such are all Compound Adj. as *ἄδικος* (*M. and F.*), *ἄδικον* (*N.*), *unjust*; *ἄτιμος* (*M. and F.*), *ἄτιμον* (*N.*), *dishonoured*, and a few others as *βάρβαρος-ον*, *foreign*.

NOTE 1.—In Adjectives, though not in Nouns (§ 19 NOTE), the accent of the Fem. G. Plur. is the same as that of the Masc. G. Plur.: thus the Fem. G. Pl. of *ἄλλος*, *other*, is *ἄλλων*, e. g. *ἄλλων ἡμερῶν*, *of other days*.

NOTE 2.—The accent of the Vocative Sing. is often peculiar; in several common nouns and adjectives it retains the acute accent on the first syllable which was originally proper to this Case, thus *πόνηρε*, *wretch*; *ἄδελφε*, *brother*.

§ 21. Notice carefully the following particles which always come as **second** or rarely **third** word in their clause:

γάρ, *for*

μέν . . . δέ, *on the one hand . . . yet, on the other hand*

δέ, *but, now* (introducing a sentence or paragraph)

οὖν, *therefore, then*

δή (particle of emphasis), *indeed, yes*

τε, *and* ; or followed by καί or another τε, *both*

... *and*

e.g. οἱ μὲν Ἀθηναῖοι ὀλίγοι ἦσαν, οἱ δὲ πολέμιοι πολλοί

*The Athenians were few, their enemies numerous*

τοὺς μὲν δούλους ἐφόνευσαν, τοὺς δὲ ἄλλους

ἐδούλευσάν τε καὶ βία εἰς τὰ πλοῖα ἔφερον.

τοῦτο δὲ δεινὸν ἦν ἰδεῖν

*They killed the slaves, but the rest they both enslaved and carried by force to their boats.*

*This indeed was terrible to see*

REMARK.—Notice the **accentuation** ἐδούλευσάν τε, where the word τε is said to be **Enclitic** (literally ‘leaning on’) because it throws an accent on to the preceding word. Other enclitics are the unemphatic pronouns *με, μου, μοι; σε, σου, σοι; τις* and its cases<sup>1</sup>, and several particles like *που, ποτε* (p. 33).

But the effect of an enclitic upon the preceding word depends upon what the place of the accent had been in that word to start with ; there are three cases :

(1) *Accent thrown back* : ἐδούλευσαν + τε becomes ἐδούλευσάν τε, πλοῖον + τε becomes πλοῖόν τε.

(2) *Acute instead of Grave* : ναυτικὸν + τε becomes ναυτικόν τε.

(3) *Accent unchanged* : (a) τιμῆς τε, (b) δουλεύω τε.

The Acute accent, then, can never stand on two consecutive syllables in a word, nor on the same syllable as a Circumflex.

<sup>1</sup> These cases are otherwise like those of *τίς, who?* (pp. 11, 18, and § 56).

(4) In the last case, 3 (b), disyllabic enclitics become accented on the second syllable, e. g.

ὀλίγοι τινὲς παρῆσαν, *some few were present*  
contrasted with

πολλοὶ τινὲς παρῆσαν, *a good many were present*

ὀλίγων τινῶν ἀκούω, *I hear some few*

contrasted with

πολλῶν τινῶν ἀκούω, *I hear a good many*

## EXERCISE VIII

### Story of Ariadne.

Ἀθῆναι (αἱ) (Fem. Plur.), <i>Athens</i>	ἄρχειν (with Gen.), <i>to be the first, to rule, to begin</i>
Ἀθηναῖος (ὁ), <i>Athenian</i>	δεῖ, <i>it is necessary, one must</i> (ἔδει, Impf., <i>it was necessary</i> ), with Inf. or Acc. and Inf.
Κρήτη (ἡ), <i>Crete</i>	λέγειν (Fut. λέξειν), <i>to tell, say</i>
μεσημβρία (ἡ), <i>noonday, south</i>	ξυγγράφειν (Fut. ξυγγράψειν), <i>to write the story of, record</i>
Μίνως (ὁ), <i>Minos</i>	εἰ (Conj.), <i>if</i>
μεγάλη (Adj. Fem.), <i>large, great</i>	ἐκ, ἐξ (before Vowels), <i>out;</i> (Prep.) with Gen., <i>out of, out from</i>
ὅλος, ἡ, ον, <i>whole, entire</i>	μετά (Prep.) with Gen., <i>with</i>
παλαιάτος, ἡ, <sup>1</sup> ον (Adj. Superl.), <i>most ancient</i>	καλῶς (Adv.), <i>beautifully, fairly</i>
σμικρός, ὁ, ὄν (also μικρός), <i>small</i>	σήμερον (Adv.), <i>to-day</i>
τὰ τῆς Εὐρώπης, <i>the affairs, history of Europe</i>	οὐ μόνον . . . ἀλλὰ καί, <i>not only . . . but also</i>
τὰ τῆς Ἀριάδνης, <i>the story of Ariadne</i>	
ἀκούειν (Impf. ἤκουον); <i>to hear</i>	

ἦν (3rd Sing. Impf. Ind.), *he (she, or it) was*

ἦσαν (3rd Plur. Impf. Ind.), *they were*

Notice that τις (Nom. Sing. M. F.), *a certain, some one, any one*, and τι (Neut.), *something, anything*, and its cases are enclitic. Contrast the Interrogative τίς, τί, *who? what?* which has always an Acute accent.

<sup>1</sup> The accent of course changes in the decl. of Adj. in accordance with the rules on p. 9.

ἔστι δὲ ἡ Κρήτη νῆσος μεγάλη πρὸς (towards) τὴν μεσημβρίαν τοῦ Αἰγαίου<sup>1</sup> πόντου κειμένη (lying) ἐν μέσῳ (between) τῆς Αἰγύπτου<sup>1</sup> καὶ τῆς Εὐρώπης<sup>1</sup>. εἰ δέ τις τὰ τῆς Εὐρώπης καλῶς ξυγγράψῃ, ἄρχειν τοῦ λόγου δεῖ ἐκ τῆς Κρήτης· περὶ Κρήτης γὰρ τοὺς παλαιτάτους τῶν μύθων λέγουσιν οἱ Ἀθηναῖοι. σήμερον οὖν ἀκούσεσθε τὸν τῆς Ἀριάδνης μῦθον. παρθένος ἦν Ἀριάδνη ἧς (of whom, whose) ὁ πατήρ (father) ἐβασίλευε τῆς νήσου, Μίνως δὲ καλούμενος (called). ὁ δὲ Μίνως οὐ μόνον τὴν Κρήτην εὖ κατεῖχεν (used to control) ἀλλὰ καὶ ὅλον τὸν Αἰγαῖον πόντον καὶ τὰς σμικρὰς νήσους· οὐ γὰρ σμικρὸν ἦν αὐτῷ τὸ ναυτικόν, καὶ αἰεὶ μεῖζον (Neut. Adj. greater) ἐγίγνετο ἀπὸ τῶν νικῶν.

## EXERCISE IX

(a) Answer in Greek the following questions, making in each answer a complete sentence.

1. ποῦ ἐστὶν ἡ Κρήτη νῆσος ;
2. διὰ τί δεῖ ἐκ τῆς Κρήτης ἄρχειν τοῦ λόγου ;
3. τίς ἦν Ἀριάδνη ;
4. πῶς κατεῖχεν ὁ Μίνως τὸν Αἰγαῖον πόντον ;

(b) Give the Greek of: 1. The island of Samos (Σάμος) is small. 2. He chronicles the affairs of Europe. 3. The Athenians used to tell many tales about Crete. 4. I shall hear the story of Ariadne to-day. 5. Minos used to hold the Athenians in subjection. 6. Where must I begin the story? 7. Tell me the affairs of Athens. 8. How did Minos control the sea? 9. Where was the maiden dancing? 10. Why did he wish to have a greater fleet?

(c) Derive (as far as you can) Hellespont, patriarch, calligraphy, acoustic, decalogue, microscope.

<sup>1</sup> Guess the meaning of these geographical names.

## § 22. THE POSITION OF THE ARTICLE

Notice carefully the use of the Article in the following examples, and remember that the verb for *is, are*, etc., is frequently omitted in all inflected languages:

- (a) ὁ νέος ἵππος  
       or ὁ ἵππος ὁ νέος   *the young horse*  
       but ὁ ἵππος νέος   *the horse is young*  
           νέος ὁ φίλος   *the friend is young*  
           ὀλίγοι οἱ κακοί   *the base are few*  
           κακοὶ οἱ ὀλίγοι   *the few are base*
- (b) ὁ ἐκεῖ ἵππος   *the horse there*  
       ἐκεῖ ὁ ἵππος   *there is the horse*

(c) αἱ ἐν τῇ νήσῳ ὁδοί or αἱ ὁδοὶ αἱ ἐν τῇ νήσῳ  
       εἰσὶ κακαί, *the roads in the island are bad.*

REMARK.—From these examples we see

(1) that when the Article is placed before the Noun and not before the Adjective, the Adjective is Predicative ;

(2) that not only Adjectives but also Adverbs as in (b) and adverbial expressions as in (c) can be used as epithets with Nouns if preceded by the Article.

§ 23. In Greek a Possessive Genitive is often placed between the Article and Noun, e. g. ἡ τῆς παρθένου φωνή, *the maiden's voice* (cf. the position of the English Possessive Case).

Notice, however, that the Genitive of the simple Personal Pronoun always follows the Noun.

ὁ ἀδελφός μου	<i>my brother</i>
ὁ πατήρ σου	<i>your father</i>
ἡ ἀδελφή ἡμῶν	<i>our sister</i>
τὸ πλοῖον αὐτοῦ	<i>his boat</i>
ἡ φωνὴ αὐτῆς	<i>her voice</i>

§ 24. Like *καλός*, *ή*, *όν* are inflected all the Participles of the Middle Inflection of Verbs, as :

**The Present Participle** *παυόμενος*, *παυομένη*, *παυόμενον*, *coming to a stop, stopping, being checked.*

**The Future Participle** *παυσόμενος*, *η*, *ον*, *about to stop, intending to stop.*

**The First Aorist Participle** (formed in the same way from the 1st Aor. Stem) *παυσάμενος*, *η*, *ον*, *stopping or having stopped.*

NOTE.—The Pres. Partc. denotes action contemporaneous with, the Aor. Partc. action (mostly <sup>1</sup>) prior to that of the verb of its clause.

### EXERCISE X

(a) *Decline in full* *δεινός*, ‘terrible’, ‘fearsome’, ‘strange’ (like *καλός*), and *σμικρός*, ‘small’ (like *πονηρός*).

(b) *Give the Greek of*: 1. Crete is an island lying to the south of Europe. 2. The Athenians used to tell a very ancient story about Ariadne. 3. We shall hear the rest (*τὸ λοιπόν*) of the story to-morrow. 4. Minos was king both of the large and the small islands, but he wished also to rule Egypt. 5. Where must I begin to tell the history of Europe? 6. Why was it necessary to hear the story of the maiden called Ariadne? 7. When will you remember to tend the small children?

<sup>1</sup> The meaning of the Aor. Partc. in respect of time will be explained in §§ 66, 302, 304, 305.

## § 25. MASCULINE WORDS OF THE FIRST DECLENSION

S.	N.	νεᾶνί-ās (ὁ), <i>young man</i> ,	ναύτ-ης (ὁ), <i>sailor</i>
	V.	νεᾶνί-ā [ <i>youth</i>	ναῦτ-α
	A.	νεᾶνί-āν	ναύτ-ην
	G.	νεᾶνί-ου	ναύτ-ου
	D.	νεανί-α	ναύτ-η
P.	N. V.	νεᾶνί-αι	ναῦτ-αι
	A.	νεᾶνί-ās	ναύτ-ās
	G.	νεᾶνι-ῶν	ναυτ-ῶν
	D.	νεᾶνί-αις	ναύτ-αις
D.	N. V. A.	νεᾶνί-ā	ναύτ-ā
	G. D.	νεᾶνί-αιν	ναύτ-αιν

REMARK.—These Masculine Nouns are on the whole like the First Declension, but borrow *ου* for the Genitive Singular from the Second Declension.

NOTE.—The Vocative Singular ends in *-α* (νεᾶνιᾶ, with *-ā* after a vowel or *-ρ-*, ναῦτα with *-ᾱ* after other Consonants). But Proper Names in *-δης* and contracted nouns in *-ης* in this Declension make vocative in *-η*, e. g. Ἀλκιβιάδης voc. Ἀλκιβιάδη, Alcibiades; Ἑρμῆς voc. Ἑρμῆ, Hermes.

§ 26. Neither μέν nor δέ can ever follow an οὐ in its own clause <sup>1</sup>.

e. g. τοὺς μὲν ἄλλους οὐκ ἔβλαψαν, τὸν δὲ νεᾶνιᾶν  
 φονεύειν ἐβούλοντο  
*they did not hurt the rest, but wished to murder  
 the youth*

<sup>1</sup> There are one or two special exceptions to this rule, but they are very rare and will offer no difficulty if the student meets them later on.

τὸν μὲν νεανίαν ἔλυσαν, τοὺς δὲ ἄλλους οὐ  
*they set the young man free, but not the rest*

NOTE.—The meaning of the compound οὐδέ is given on p. 103.

## EXERCISE XI

(a) *Decline in full* ὁ κριτής, 'the arbitrator, umpire', and ὁ ταμίας, 'the dispenser, steward'.

(b) *Give the Gen. and Dat. Sing. and Plur. of the following words :*

δεσμώτης (ὁ), prisoner

δεσπότης (ὁ), master, lord

Πέρσης (ὁ), Persian

ποιητής (ὁ), maker, poet

πολίτης (ὁ) citizen

στρατιώτης (ὁ), soldier

## EXERCISE XII

(a) *Story of Ariadne (continued).*

δάκρυον (τό), tear

δέκα (indeclin.), ten

δεσμωτήριον (τό), prison

διδάσκαλος (ὁ), teacher

ἐθελοντής (ὁ), volunteer

ἐνιαυτός (ὁ), year

κατ' ἐνιαυτόν, year by year

θάνατος (ὁ), death

τύραννος (ὁ), absolute monarch, despot, prince

ὑπήκοος, ον (Adj.), subject

ὑπηρέτης (ὁ), attendant

φόνος (ὁ), bloodshed, slaughter

φόρος (ὁ), tribute

ἑαυτόν -ήν -ό (Acc. S.), himself, herself, itself

οἱ ἄλλοι (Nom. Masc. Plur.), the rest, the other (§ 27)

ἦν (3 S. Impf.), was

ἐσάγειν (Impf. ἐσήγον), to lead in, bring in

ἔχειν (Impf. εἶχον), to have, hold

μένειν, to remain, await

σώζειν<sup>1</sup>, to save

τελεῖν, to pay

ὑπομένειν, to await, endure

ἀνδρείως, bravely

ποτε, once upon a time, some day, at any time (p. 27 Rem.)

που, somewhere

πως, somehow

ὥσπερ εἰ, just as if

ὃς (Masc. Relat. Pron.), who (§ 27)

<sup>1</sup> This is the correct spelling (in the Pres. and Impf.), not σώζειν.

νικήσας (Nom. M. Sing. *having conquered*) οὖν ποτε ὁ Μίνως τοὺς Ἀθηναίους τῷ ναυτικῷ ὑπηκόους εἶχε καὶ ἐκέλευεν αὐτοὺς κατ' ἐνιαυτὸν φόρον δεινὸν τελεῖν, δέκα νεανίας καὶ δέκα παρθένους· καὶ τούτους (Acc. M. Plur. *these*) ἐς Κρήτην μετὰ δακρύων ἔπεμπον. ἐκεῖ γὰρ ἔδει αὐτοὺς δεινὸν θάνατον ὑπομένειν. νεανίας δέ τις τῶν Ἀθηναίων ἐβούλευσεν ἀνδρείως σφάζειν μὲν τοὺς ἄλλους, παύειν δέ πως τὸν φόρον. ἐβελοντῆς οὖν ὥσπερ εἰ εἷς (Nom. M. Sing. *one*) τις ἦν τῶν δεσμοτῶν τὸ πλοῖον τὸ ἐς τὴν Κρήτην ἐσέβη (3 Sing. 2nd Aor. *went into*) καὶ ἐκεῖ μετὰ τῶν ἄλλων ἑαυτὸν παρέδωκε (*handed over*) τοῖς τοῦ τυράννου ὑπηρέταις· καὶ ἐν τῷ δεσμοτηρίῳ ἤκουσεν (1st Aor. of ἀκούω) ὅτι οἱ ὑπηρεταὶ αὐτοὺς ἐς τὸν Λαβύρινθον<sup>1</sup> ἐσάξουσιν.

καὶ τί δὴ ἦν ὁ Λαβύρινθος, ᾧ διδάσκαλε; αὔριον ὑμῖν λέξω.

(b) Answer in Greek the following questions, making in each answer a complete sentence :

1. τί ἐκέλευεν ὁ Μίνως τοὺς Ἀθηναίους τελεῖν ;
2. διὰ τί ἔπεμπον οἱ Ἀθηναῖοι τοὺς νεανίας καὶ τὰς παρθένους ; (begin the answer with ὅτι *because*)
3. τίς δὴ ἐβούλευσε τοὺς ἄλλους σφάζειν ;
4. τί πρῶτον ἐβούλετο ;
5. τί ἤκουσεν ἐν τῷ δεσμοτηρίῳ ;
6. ποῦ ἦν ὁ Λαβύρινθος ;

(c) Give the Greek of: 1. We must therefore send ten young men and ten maidens from Athens to Crete every year. 2. The despot bade us pay a terrible tribute indeed. 3. He was telling us a story about the prisoners from Crete. 4. The prisoner will escape somehow into the boat for Athens, but the attendants will lead him again into the prison. 5. Who will hinder the attendants from violence? 6. I will bring ten soldiers. 7. You will ransom the other prisoners but not the young man. 8. You sent a certain soldier with us; he will train the others.

<sup>1</sup> Guess the meaning of this Noun.

## § 27. THE RELATIVE.

(a) The declension of the **Relative**<sup>1</sup> ὅς, ἥ, ὅ, *who, which, that*, is the same as that of καλός, except in the Nom. and Acc. Neuter Singular ὅ (compare the Neuter Article τό),

(b) Similar is the declension of ἄλλος, ἄλλη, ἄλλο, *different, other*.

Notice the following use :

ἄλλος ἄλλο λέγει, *a different man says a different thing*, i. e. *one man says one thing, one another* (just as in Latin *alius aliud dicit*).

§ 28. The following are common uses of the **Accusative** :

(a) δέκα ἡμέρās ἦν ἐν τῷ πλοίῳ, *he was in the boat for ten days*

ἕξ ἀπέχει σταδίους τῆς οἰκίᾱς ὁ ἀγρός, *the field is six furlongs distant from the house*

The Accusative then is used in Greek as in Latin to denote **Extent of Time or Space**.

Hence its use with suitable prepositions :

e. g. περὶ (p. 18) τὴν οἰκίαν, *about (the extent of) the house*

παρὰ τὸν ποταμόν, *(moving) alongside the river*

(b) The Acc. is also regularly used, as in Latin, with a Preposition, to denote the Goal reached, e. g. with ἐς, παρὰ ; ἐς τοὺς ἀγρούς, *into the country* ; παρὰ τὸν τύραννον, *to the despot's side or court*. (It is with the Acc. of persons only that παρὰ has this sense of 'moving to the side of'.)

<sup>1</sup> If the student has not learnt Latin, some practice in the use of the Relative will be needed.

## EXERCISE XIII

ἀπορία (ἡ), *difficulty, straits*  
 ξύμμαχος (ὁ), *ally*  
 στρατηγός (ὁ), *general, commander*  
 ὕλη (ἡ), *wood, forest*  
 ἄπιστος, ον (Adj. § 20 Rem.),  
*faithless*  
 ἀπέχειν, *to be distant*  
 ἐλπίζειν, *to hope*  
 καίειν, *to burn*  
 πάρεστι(ν), *it is possible, permissible*  
 δύο, (Nom. Acc.) *two*

ἄρτι, *just now, lately*  
 νῦν, *now, at this moment as things are*  
 τότε, *then*  
 ἄρα; *Interrogative Particle*  
 ἄρ' οὐ; (Lat. *nōne*) *expecting a positive answer*  
 ἄρα μή; (Lat. *num*) *surely not?*  
 καί . . . καί, *both . . . and*  
 ἢ . . . ἢ, *either . . . or*  
 οὔτε . . . οὔτε, *neither . . . nor*

στάδιον (τό) (Plur. στάδια and στάδιοι), *a stade (about one eighth of a mile), a furlong*

οὐ διὰ πολλοῦ, *in a short time or at a short distance*

(a) Give the English of: 1. μεγάλη δ' ἔσται ἡ τῆμῃ τοῦ στρατηγοῦ ὃς ἔπαυσε τὸν πόλεμον· ὀλίγοι γὰρ ἦσαν ξύμμαχοι αὐτῷ. 2. ἔδει τότε τοὺς Ἀθηναίους φόρον κατ' ἐνιαυτὸν τελεῖν τῷ τυράννῳ. 3. δεῖ σὲ φεύγειν ἢ εἰς τὴν ὕλην ἢ εἰς τὴν νῆσον. 4. καὶ ἡ μὲν ὕλη οὐ διὰ πολλοῦ ἐστίν, ἡ δὲ νῆσος ἀπέχει δέκα στάδια. 5. ἄρα μὴ φονεύσουσιν οὓς ἡμῶν ἔχουσι δεσμώτας; 6. τῶν δὲ στρατιωτῶν ἄλλος ἄλλο ἐλπίζει. 7. οὔτε γὰρ οἱ ξύμμαχοι οὔτε οἱ ἄλλοι κωλύσουσι τοὺς πολέμιους τῆς βίᾱς· εἰσὶ γὰρ ἐν μεγάλῃ ἀπορίᾳ. 8. ποῖ οὖν πάρεστι τρέπεσθαι; 9. ποῦ δ' εἰσὶ νῦν οἱ στρατιῶται οὓς ἐλυσάμην χθές; 10. ἄπιστοὶ εἰσιν οἱ ξύμμαχοι οἷς ἐπίστευσα. 11. ἄρ' οὐκ ἔκαιον τότε οἱ πολέμιοι καὶ τὰ πλοῖα καὶ τὰς οἰκίας; 12. οἱ μὲν Πέρσαι ἡμῖν φόρον τελοῦσιν, οἱ δὲ Ἀθηναῖοι οὐ. 13. τὰ ἱερὰ καίουσιν οἱ πολέμιοι εἰς ἃ ἔφευγον ἄρτι πολλοὶ τῶν πολιτῶν. 14. τοὺς ἵππους εἰς τὴν ὁδὸν ἐσάγετε ἢ ἐρχόμεθα.

## PRESENT AND FIRST AORIST IMPERATIVES.

§ 29. The forms of the **Active Imperative** in the 2nd Persons are :

**Pres.** 2 S. *παύε*, 2 Pl. *παύετε*, *keep in check*

**1st Aor.** 2 S. *παῦσον*, 2 Pl. *παύσατε*, *check* (of single acts)

§ 30. The forms of the **Middle Imperative** in the 2nd Persons are :

**Pres.** 2 S. (*παύου*<sup>1</sup>), 2 Pl. *παύεσθε*, *stop* (continuously)

**1st Aor.** 2 S. *παῦσαι*, 2 Pl. *παύσασθε*, *stop* (of single acts)

§ 31. To express a Prohibition or Warning the negative *μή*, *not*, is used with the Imperative of the Present Tense but not of the Aorist.

§ 32. (a) **The Demonstrative Pronoun**, M. *ὅδε*, F. *ἥδε*, N. *τόδε*, *this, this by me*, is declined throughout like the Definite Article *ὁ, ἡ, τό* with the addition of the Suffix *-δε*.

(b) *ἐκεῖνος, ἐκείνη, ἐκεῖνο, that, that yonder*, and *αὐτός, αὐτή, αὐτό, self*, are declined like *ἄλλος*, § 27 (b).

§ 33. Notice carefully the regular use of the Demonstratives *ὅδε, ἐκεῖνος*, as Adjectives :

*ὅδε ὁ νεανίας ὁ νεανίας ὅδε βασιλεύσει, this youth will be king*

<sup>1</sup> In this particular verb this form is not found in good autho.s, for, instead of it, *παύε, stop (it)*, was in everyday use.

ἡ παρθένος ἥδε δακρῦει, *this maiden is weeping*  
 ἐφόνευσεν ἐκείνον τὸν νεανίαν (or τὸν νεανίαν  
 ἐκείνον), *he killed that youth*

The Rule therefore in prose is that, when these Demonstratives are used as Adjectives with a Noun, the Noun is always preceded by the Definite Article.

§ 34. Notice the following phrases in which the Article is used in very much the same way as we saw in § 22, making a Noun-phrase :

οἱ τότε, *the people of that time*  
 οἱ πάλαι, *those of old*  
 οἱ νῦν, *the present generation* (lit. *those now*)  
 οἱ ἐν τοῖς ἀγροῖς, *those in the fields*  
 ἡ παρθένος ἡ ἀπὸ τῆς Κρήτης, *the maiden*  
*(namely the one) from Crete*  
 οἱ ἀγαθοί, *the good, the brave*  
 τὸ καλόν, *the beautiful, beauty, goodness*  
 τὸ αἰσχρόν, *the ugly, ugliness, dishonour*

Similarly notice the following examples :

ἀγαθός ἐστιν ὁ τοὺς στρατιωτᾶς λῦσάμενος  
*good is he who ransomed the soldiers*  
 πιστεύει ὁ νεανίας τῇ παρθένῳ τῇ σφῆζούσῃ αὐτόν  
*the young man trusts the maiden who is saving*  
*him*

Thus the Article can be used with the Participle in place of a Relative Clause.

## EXERCISE XIV

*Give the Greek for:* 1. Stop that horse. 2. Remain there in the wood to-morrow. 3. Kill (thou) this bad soldier. 4. Shun (ye) bad men. 5. Do not burn vines; but you may (*use πάρεστι*) burn this wood. 6. Keep those enemies in check by your navy. 7. Our allies in that land are faithless; do not (ye) put faith in them. 8. Set free ('loose') these prisoners, not those. 9. Do not trust the men of the present time. 10. The maiden who is now saving you will always trust you. 11. Do not plot against the good. 12. Ransom (ye) the soldiers in the prison.

§ 35. The following examples show the Augment of verbs beginning with a vowel:

*Present.*

ἀκούω	<i>I hear</i>
ἐσθίω	<i>I eat</i>
αἰσχύνομαι	<i>I mar, disgrace</i>
αὐξάνω	<i>I increase</i>
εὕρισκω	<i>I find</i>
ὀνομάζω	<i>I name</i>
οἰκτῖρω <sup>1</sup>	<i>I pity</i>
ἱκετεύω	<i>I entreat</i>
ὕβριζω	<i>I outrage</i>

*Imperfect.*

ἤκουον
ἤσθιον
ἥσχυνον
ἠύξανον
ἠύρισκον
ὠνόμαζον
ᾠκτῖρον
ἰκέτεον
ῥβριζον

In each case the initial vowel is lengthened<sup>2</sup>: thus

α, ε become η	ι, υ become ῑ, ῡ
αυ, ευ „ ηυ	ο becomes ω
αι becomes η	οι „ φ

Vowels already long and usually the diphthong *αι* remain unchanged.

<sup>1</sup> This (not *οικτῖρω*) is the correct spelling.

<sup>2</sup> Hence the Augment in these cases is called Temporal.

§ 36. A few exceptions will be noted as they occur. But notice at once ἔχω, *I have*, Imperf. εἶχον (§ 201 NOTE).

REMARK.—If a verb begins with  $\rho$ , the  $\rho$  is doubled in the Augmented Tenses, thus:  $\rhoίπτω$ , *I throw*, Impf. ἔρριπτον, 1 Aor. ἔρριψα.

### § 37. AUGMENT OF COMPOUND VERBS.

Notice the Augment in the following Compound Verbs:

<i>Present.</i>		<i>Imperfect.</i>
προσ-βάλλω	<i>I set upon, attack</i>	προσ-έβαλλον
ἐπι-βάλλω	<i>I cast on</i>	ἐπ-έβαλλον
ὑπο-βάλλω	<i>I throw under</i>	ὑπ-έβαλλον
but περι-βάλλω	<i>I throw round</i>	περι-έβαλλον
and προ-βάλλω	<i>I put forward</i>	προϋβαλλον
		for προ-έβαλλον

In Verbs, then, compounded with prepositions the Augment follows the preposition. Prepositions (except περι- and προ-) drop the final vowel before the Augment. With προ- the  $\epsilon$  of the Augment contracts to make πρου.

REMARK.—Notice also the required changes in the form of certain prepositions: e. g.

<i>Present.</i>		<i>Imperfect.</i>
ἐκ-βάλλω	<i>I cast out</i>	ἐξ-έβαλλον
ἐν-βάλλω	<i>I cast in</i>	ἐν-έβαλλον
ξυμ-βάλλω	<i>I put together</i>	ξυν-έβαλλον
ξυγ-γράφω	<i>I record</i>	ξυν-έγραφον

NOTE.—The accent cannot go back beyond the augmented syllable: thus, παρέχω, *I present*; Impf., παρείχον.

## EXERCISE XV

Write down the 1st Sing. Impf. Indic. of :

ἄγειν, to lead

ἀπ-άγειν, to lead off

κατα-λαμβάνειν, to seize

ἐξ-εὐρίσκειν, to find out, dis-  
cover

περι-πλέκειν, to twine round

ἐλπίζειν, to hope

αἷρειν, to raise

ξύμ-πλέκειν, to twine together

δι-άγειν, to live (pass one's  
time)

ἀκούειν, to hear

ἐκ-πέμπειν, to send out

προ-βαίνειν, to step forward

## EXERCISE XVI

Story of Ariadne (continued).

δίοδος (ῆ), passage

λαύρᾱ (ῆ), alley, lane (poet.)

Μινώταυρος (δ), Minotaur

μειξάνθρωπος<sup>1</sup>, ον, half-man

μειξόθηρ, half-beast

οὐδεὶς (Nom. M. Sing.), no  
one

πολλοί, πολλαί, πολλά (Adj.

Pl., § 77), many

ἀγρίως, brutally

ἅπαξ, once, once for all

ἔσ-βῆς (Aor. Partc. Nom. Masc.), having stepped in, entered

γε (Enclitic), at least

ἐκεῖσε, thither

ἐπεί, when

οὐπω, not yet

πάλιν (Adv.), back, again

τέλος (Neut. Acc. as Adv.),  
at last

ὥς, how, that, as, when

οἷός (οἷᾱ) τέ εἰμι, with Inf., I  
am able to, lit. generally<sup>2</sup>

such as to

τί δὴ ὑμῶν, ὦ παῖδες (Voc. Pl. boys), χθὲς ἔλεγον ;  
ἀρ' οὐ περὶ τῆς Κρήτης καὶ τῶν δεσμωτῶν τῶν ἀπὸ  
Ἀθηνῶν ; τὸν δέ γε Μινώταυρον οὐπω, οἶμαι (I think),  
ἐς τὸν μῦθον ἐσῆγον· ὁδε γὰρ μειξόθηρ ἦν καὶ μειξάν-

<sup>1</sup> For the spelling μειξ- cf. p. 175.

<sup>2</sup> This 'generalising' meaning of τε, as it is called, survives in Attic in a few fixed expressions only like οἷός τε, ὥστε, but in Homeric Greek τε was used freely in proverbs to mean 'ever, always'. This use is the same as that of Lat. -que in quisque, ubique, and similar words.

θρωπος καὶ τοὺς δεσμώτᾱς ἀγρίως ἐφόνευεν. λέγει δὲ καὶ ὁ μῦθος ὡς ὅδε ὁ Μῖνώταυρος ἐν οἰκίᾳ δεινῇ τινι (Dat. Sing. Fem. of τις) διῆγεν ἢ πολλὰς διόδους καὶ λαύρᾱς εἶχεν. τὴν δὲ οἰκίᾱν ἐκείνην Λαβύρινθον ὠνόμαζον. καὶ οὐδεὶς οἶός τ' ἦν τὴν πάλιν ὁδὸν ἐξευρίσκειν ἅπαξ ἐκεῖσε ἐσβᾶς. τέλος δὲ ὁ μειξόθηρ κατελάμβανε καὶ ἐφόνευεν αὐτόν.

## EXERCISE XVII

*Answer in Greek the following questions :*

1. τίνα σήμερον ἐσῆγον ἐς τὸν μῦθον ; 2. τίς ἦν ὁ Μῖνώταυρος ; 3. πῶς ὠνόμαζον τὴν οἰκίαν αὐτοῦ ;
4. τίνας ἐφόνευεν οὗτος ; 5. διὰ τί οὐ παρῆν ἐξευρίσκειν τὴν πάλιν ὁδόν ; 6. ἐν τίνι οἰκίᾳ διῆγεν ὁ Μῖνώταυρος ;

(b) *Give the Greek of:* 1. If we can put-faith-in these stories, the despot is terrible. 2. But that young man will stop him from murder. 3. For the servants of the prince will lead him first into the prison and then into the Labyrinth. 4. This strange building has many passages and lanes. 5. But he will be able to find the way back if the gods shall lead him. 6. The prince will not put those prisoners to death, for we will release them.

§ 38. (1) αὐτός when used in Apposition to a noun or pronoun in any case or to the Subject contained in any verb-form, means *self*

e.g. τὴν παρθένον αὐτὴν εἶδομεν, *we saw the maiden herself*; αὐτὸς ἦλθον, *I came myself*;

(2) when αὐτός is preceded by the Article, it means in all its Cases *the self-same, the same*, e.g. ἔχομεν τοὺς αὐτοὺς ξυμμάχους, *we have the same allies*;

ταῦτὰ (= τὰ αὐτὰ) ἐκέλευεν ὁ τύραννος, *the despot gave the same commands*; (3) when it stands alone (i.e. not in Apposition to a noun or pronoun), it is used in Cases other than the Nom., for the Third Personal Pronoun, e.g. λύω αὐτόν, *I am loosing him*; in this sense it never comes first in its clause.

§ 39. Notice now the following use of the Dative Case :

ἔθυσσε δεκάτῃ ἡμέρᾳ, *he sacrificed on the tenth day*

i.e. the Dative is used in Greek, as the Ablative is in Latin, to express the time at which or the date when something takes place.

## EXERCISE XVIII

(a) Give the English of : 1. τοὺς τυράννους ἐκβάλλετε ἐκ τῆσδε τῆς χώρᾳς. 2. ἄρα μὴ αὐτὸς ἔλυσας τοὺς δεσμώτᾱς ἐκείνους ἐκ τοῦ δεσμοτηρίου; 3. οἱ μὲν στρατιῶταί εἰσιν ἀγαθοί, οἱ δὲ ναῦται κακοί. 4. οἱ Ἀθηναῖοι τοὺς αὐτοὺς μύθους ἔλεγον περὶ ἐκείνης τῆς νήσου. 5. ἐκείνον τὸν διδάσκαλον τῶν νεᾱνιῶν οἱ μὲν ἥσυχνον, οἱ δὲ οὐ. 6. ἔρχεται ἡ παρθένος, αὐτὴ δέ, ὥς οἶμαι, ταῦτὰ βουλεύσει.

(b) Give the Greek of : 1. Our enemies themselves are now in straits. 2. Who indeed will bid the citizens train these young men? 3. They used to expel both good despots and bad. 4. The despot did not pity the prisoners himself, but his slaves (did). 5. On that day the girl herself was telling the same tale. 6. At last you are pleased with my story.

§ 40. All the stems of the First Declension given so far have ended in  $\bar{a}$  or  $\eta$ . There are, however, some nouns with stems which vary, showing  $\tilde{a}$  in the **Nom. Voc.** and **Acc. Sing.** thus :

## SINGULAR.

N.V. μοῖρα	<i>fate</i>	εὖνοια	<i>goodwill</i>	μοῦσα	<i>Muse</i>
A. μοῖραν		εὖνοιαν		μοῦσαν	
G. μοίρᾱς		εὖνοίᾱς		μούσης	
D. μοίρᾱ		εὖνοίᾱ		μούσῃ	

In the Dual and Plural like φιλίᾱ (§ 19).

You will see from these examples that when  $\tilde{a}$  is preceded by  $\iota$  or by  $\rho$ , as in εὖνοια and μοῖρα, the Gen. and Dat. Sing. are like those of φιλίᾱ; but when the  $-\tilde{a}$  is preceded by any other consonant, as in μοῦσα, the Genitive and Dative Sing. endings are like those of νίκη (§ 19).

REMARK.—Notice that the  $-a$  of the Genitive is long in εὖνοίᾱς and μοίρᾱς though the  $-a$  of the Nominative and Accusative is short; and therefore these Genitives are paroxytone (cf. § 5 (c)).

§ 41. (a) The commonest type of this declension is the Feminine form of all Active Participles. Thus the **Present Participle** of παύω (Nom. Masc. παύων, § 57) is in the Feminine, παύουσα, *checking*, which is declined exactly like μοῦσα :

S. N.V. παύουσ-α	Pl. παύουσ-αι	D. N.V. A. παυούσ-ᾱ	
A. παύουσ-αν	παυούσ-ᾱς	G. D. παυούσ-αιν	
G. παυούσ-ης	παυουσ-ῶν		
D. παυούσ-ῃ	παυούσ-αις		

(b) Similarly declined is the Feminine of the Participle of εἰμί, *I am* (Masc. ὢν, § 43), namely οὔσα, *being*, Gen. Sing. οὔσης.

(c) So too the 1st Aor. Partc. of verbs, e. g. from Aor. ἔπαυσα (Masc. παύσας), Fem. παύσασα, *checking*<sup>1</sup> or *having checked*, Gen. Sing. παυσάσης.

§ 42. Notice the following uses of the Accusative of Extent (cf. § 28) with Adjectives and certain Verbs:

ἡ παρθένος καλή ἐστι τὴν διάνοιαν *the maiden is noble in disposition*

τυφλὸς εἶ τῷ ὀφθαλμῷ *you are blind in both eyes*  
ἀλγῶ τὴν κεφαλὴν *I have a pain in my head*

The Accusative is used with Adjectives and Verbs to denote the part of the Person to which the description applies.

The same use is found in Latin Verse but not in Ciceronian Prose—e. g. os umerosque deo similis, *like a god in face and figure* (lit. *shoulders*).

## EXERCISE XIX

*Decline in Singular:*

(a) (like εἴνοια) ἀλήθεια, 'truth'.

(b) (like μοῖρα) γέφυρα, 'bridge'.

(c) (like μοῦσα) δόξα, 'opinion', 'glory', θάλασσα, 'sea'.

(d) (like παύουσα) the Fem. Partc. Pres. of λέγω.

(e) (like παύσασα) the Fem. Partc. 1st Aor. of θύω and φονεύω.

<sup>1</sup> The meaning of the Aor. Partc. in respect of time will be explained in § 66 REM.

## EXERCISE XX

*Story of Ariadne (continued).*

ἐξοδος (ἡ), *way out*  
 Θεσεύς (ὁ), *Theseus*  
 θηρίον (τό), *wild beast*  
 Κνωσσός (ἡ), *Cnossos, capital of Crete*  
 θῦμός (ὁ), *spirit, soul*  
 φύη (ἡ), *natural appearance, figure, beauty*  
 χορός (ὁ), *dancing-place*  
 ἀλλότριος, ᾧ, ον, *foreign*  
 γενναῖος, ᾧ, ον, *noble*  
 ποῖος, ποῖα, ποῖον (Interrog. Adj.), *of what sort, what?*  
 τοῖός-δε, ᾧ-δε, ὄν-δε, *such, such as is to be mentioned*  
 δείξω (Fut.), *I shall show*  
 ἐθέλειν, *to be willing*  
 ἐλθούσα (2nd Aor. Partc. Fem.), *having come or coming*

ἐξ-εὐρήσω (Fut. of -εὐρίσκω), *I shall find out*  
 ἔτυχεν (2nd Aor. Indic.), *it happened*  
 εἶδον<sup>1</sup> (2nd Aor. Indic.), *I saw*  
 ἰδεῖν (2nd Aor. Infin.), *to see*  
 κατ-ιδούσα (2nd Aor. Partc. Fem.), *having descried, marked*  
 πείθειν, *to persuade*  
 φροντίζειν, *to ponder, think*  
 χρήζειν, *to desire*  
 ἔτι, *yet, still*  
 ἔτι καὶ νῦν, *even now, even yet*  
 ἡδέως, *pleasantly, gladly*  
 ἐπειδὴ, *when indeed, when*  
 ὅπως, *how (in Indirect Questions)*

Note that the person-endings of the Second Aorist Indic. Active and Middle are exactly the same as those of the Impf. Act. and Mid. (§§ 14 and 17).

ὁ δὲ Θεσεύς—Θησεὺς γὰρ ἦν ὁ νεανίας ἐκεῖνος—ἐπειδὴ ἤκουσε, τοῦ μὲν θηρίου φόβον οὐκ εἶχε, περὶ δὲ τοῦ Λαβυρίνθου πολλὰ ἐν ἑαυτῷ ἐφρόντιζεν ὅπως τὴν ἐξοδὸν ἐξευρήσει. ἡ δὲ Ἀριάδνη, ὡς ἔτυχεν, ἡ τοῦ τυράννου θυγάτηρ (*daughter*), οὐ μόνον τὴν φυὴν ἀλλὰ καὶ τὸν θῦμόν γεγενναῖα οὔσα ἠθέλεν αὐτὸν σφάζειν—καὶ ἐλθούσῃ σοι, ᾧ παρθένε, ἐς Κνωσσὸν δείξουσιν ἔτι καὶ νῦν καὶ τὸν χορὸν τῆς Ἀριάδνης καλούμενον καὶ τὸν Λαβύρινθον αὐτόν—ἥδε οὖν, νέᾳ ἔτι οὔσα, τοὺς ἀλλοτρίους δεσμώτας ἰδεῖν χρήζουσα, τοὺς ὑπηρέτας τοῦ τυράννου πείθει ἐς τὸ δεσμωτήριον αὐτὴν ἄγειν.

<sup>1</sup> In old Greek ἐ-ἶδον (cf. Lat. *vid-ere*), see p. 7 footnote; contrast ἰκέτευον (§ 35) which has the Temporal Augment.

## EXERCISE XXI

(a) Answer in Greek the following questions: 1. περὶ τίνος φόβον εἶχεν ὁ Θησεύς; 2. διὰ τί οὐκ εἶχε φόβον; 3. τίς ἦν ἡ Ἀριάδνη καὶ ποῖα; 4. ποῖα δὴ ἐν τῇ Κνωσσῷ ἔτι πάρεστιν ἰδεῖν; 5. τί ἔχρηζεν ἡ Ἀριάδνη;

(b) Give the Greek of: 1. You cannot persuade the despot's servants even with gifts. 2. For they are not faithless to the master. 3. Accordingly you will not set the men free unless (εἰ μὴ) the despot's daughter shall herself show you the way out. 4. She is willing, as I think, to save both you and the others; at least she desires to see you yourself. 5. For she happened to come (use Aor. Partc.) to the prison and there saw you Athenians.

§ 43. The **Present, Imperfect, and Future** of εἰμί, *I am*, are formed thus:

## INDICATIVE.

	<i>Present.</i>	<i>Imperfect.</i>	<i>Future.</i>
S. 1	εἰμί <i>I am</i>	ἦν or ἦ <i>I was</i>	ἔσομαι <i>I shall be</i>
2	εἶ	ἦσθα	ἔσῃ (and ἔσει)
3	ἐστί(ν)	ἦν	ἔσται
P. 1	ἐσμέν	ἦμεν	ἐσόμεθα
2	ἐστέ	ἦτε	ἐσεσθε
3	εἰσί(ν)	ἦσαν	ἔσονται
D. 2	ἐστόν	ἦστον	ἔσεσθον
3	ἐστόν	ἦστην	ἔσεσθον

INFINITIVE: *Pres.* εἶναι      *Fut.* ἔσεσθαι

PARTC.: *Pres.* ὄν, οὔσα, ὄν (§ 58)      *Fut.* ἐσόμενος -η -ον

IMPERATIVE 2 S. ἴσθι      2 Pl. ἔστε

REMARK.—The accentuation of the Pres. Indic. of εἰμί offers some peculiarities:

(a) the 2nd Sing. is always accented, εἶ.

(b) the other forms of the Tense are enclitic (p. 27) as in *ἄνθρωποι εἰσιν οὗτοι*, *these are men*; except (i) when they denote **existence** as in *εἰσὶ θεοί*, *there are gods*, *θεὸς ἔστι*, *God exists*, and (ii) in some other cases like *οὐκ ἔστι*, *τοῦτ' ἔστι*, *ἀλλ' ἔστι*, *ἀλλ' εἰσί*, and *ἔστι* as first word in a sentence.

NOTE.—The difference between *ἔστι* and the other forms of the Tense in these cases is remarkable and in part very ancient (cf. § 163 NOTE).

§ 44. Notice the meanings of the following common Compounds of the verb εἰμί:

ἄπειμι *I am away, absent, I have gone away*

πάρειμι *I am present, I have come*

πάρεστιν (Impers.) *it is possible, permissible*

ἔξεστιν *it is lawful, permitted*

§ 45. Notice also the uses of εἰμί in the following examples:

(a) with the Dative

*ἔστι μοι πλοῖον*, *I have a boat*, lit. *there is to me a boat*

but (b) with Genitive to express ownership

*τοῦ Ἀλκιβιάδου ἐστὶ τὸ πλοῖον* *the boat belongs to Alcibiades*

§ 45 a. The Genitive also expresses the nature, or characteristic, or duty of:

**ἀγαθοῦ πολίτου ἐστὶ τοὺς θεοὺς θεραπεύειν**

*it is the duty of a good citizen to worship the gods*

## EXERCISE XXII

ἐμός, ἡ, ὅν, *my, mine*  
 σός, ἡ, ὅν, *your (thy)*

ἡμέτερος, ᾧ, ὄν, *our*  
 ὑμέτερος, ᾧ, ὄν, *your*

Unless these are Predicative, they are always preceded by the Article in prose.

(a) Give in full the Pres. and Imperf. Indic. of *πάρειμι*.

(b) Give the English of: 1. *κέλευε οὖν τὸν ναύτην παρῆναι αὐρίον.* 2. *οὐ πάρεστί σοι ἄγειν τοὺς δεσμώ-  
 τὰς ἐκ τοῦ Λαβυρίνθου.* 3. *ὦ δοῦλοι, ἄγετε τοὺς  
 ἡμετέρους τράγους ἀπὸ τῶν ἀγρῶν ἐς τὸν ποταμόν.*  
 4. *εἰπὲ δέ μοι αὖθις, ὦ διδάσκαλε, διὰ τί ἐφόνευσεν ὁ  
 Θησεὺς τὸ θηρίον.* 5. *οἰκτίrete τὰ παιδία, ὦ στρα-  
 τιῶται.* 6. *ὦ δοῦλε, ἄπιστος ἦσθα· οὐ γὰρ ἔλυσας τοὺς  
 ἡμετέρους ἵππους.* 7. *ἄρ' οὐ παρήτε χθές;* 8. *ἄρ' οὐκ  
 ἤκούσατε τὸν μῦθον δν ἔλεγον;* 9. *οἱ γὰρ ἄλλοι ἤκουον  
 ἡδέως τὸν σὸν μῦθον.*

(c) Give the Greek of: 1. Children, will you not listen to these stories of the men of old? 2. Citizens, bid the soldiers and sailors be present. 3. Be noble and brave, Athenians, for great will be your glory. 4. The teacher bade us remember the story of (say 'the about') Ariadne. 5. Why were you two absent from the battle? 6. It is the duty of the maidens to tend the altar of the gods.

## EXERCISE XXIII

*Story of Ariadne (continued).*

ἔμπερος (ὁ), *longing, desire*  
κινδύνος (ὁ), *danger*  
ξυμφορᾶ (ἡ), *happening, event,*  
*misfortune*

οἶκος (ὁ), *household, home*  
πόθος (ὁ), *yearning*  
βασιλικός, ἡ, ὄν, *royal, kingly*  
φίλιος, ᾧ, ὄν, *friendly*  
ἀλγοῦσα (Pres. Part. Fem.),  
*suffering pain*

ἐρέσθαι (Depon. 2 Aor. Inf.),  
*to ask, question*

ἦλθον (2nd Aor. of ἔρχομαι),  
*I came ; Inf. ἐλθεῖν*

ἀπῆλθον (from ἀπέρχομαι), *I*  
*went away*

ἐσῆλθον (from ἐσέρχομαι), *I*  
*entered*

ἐξῆλθον (from ἐξέρχομαι), *I*  
*went out*

θαυμάζειν (1st Aor. ἐθαύμασα),  
*to wonder, be surprised at,*  
*admire*

παρέχειν, *to show, present*

προσδέχεσθαι, *to expect*

ἅμα, *at the same time*

ἑσαυθίς, *at another time*

ἤδη, *already, now*

κρύφα, *secretly*

μάλα (Adv.), *much, very*

μᾶλλον (Comp.), *more*

μάλιστα (Superl.), *most, es-*  
*pecially*

οὕτω, οὕτως *thus*

ἑαυτούς, -τάς, *themselves*

φανερός, ᾧ, ὄν, *evident, plain*

NOTICE.—φανερὰ ἦν γενναίᾳ οὔσα, *she was manifestly noble, lit. being noble she was manifest.*

ἔσελθοῦσα οὖν καὶ τὸν νεανίαν κατιδοῦσα μάλα βασιλικὸν καὶ γενναῖον ὄντα (Acc. Sing. Masc. *being*), τοὺς μὲν ἄλλους ᾤκτιρε δὴ, τὸν δὲ νεανίαν οὐ μόνον ᾤκτιρεν ἀλλὰ καὶ μετὰ πολλῆς (Fem. Sing. *much*) εὐνοίας αὐτὸν πολλὰ ἤρετο περὶ τοῦ οἴκου αὐτοῦ καὶ τοῦ γένους (Gen. Sing. Neut. *race*), καὶ φανερὰ ἦν περὶ τῆς ξυμφορᾶς αὐτοῦ ἀλγοῦσα τὸν θυμόν. ἐπεὶ δὲ ἀπῆλθεν κρύφα αὐτὸν ἐκέλευε καὶ ἄλλη ἡμέρα (§ 39) ἑαυτὴν προσδέχεσθαι. ὁ δὲ Θησεὺς τῇ παρθένῳ οὕτω φιλιᾷν ἑαυτὴν παρεχούσῃ μάλα δὴ ἐπίστευε καὶ ἠλπίζε μὲν ἤδη αὐτὸς σωθήσεσθαι (Fut. Inf. Pass. of σώζειν) ἀπὸ τοῦ κινδύνου, ἅμα δὲ καὶ τὴν Ἀριάδνην αὐτὴν ἐθαύμασε καὶ ἔμερός τις τὸν θυμόν ἐσῆλθε καὶ πόθος τοῦ ἰδεῖν ('of seeing', § 50) αὐτὴν ἑσαυθίς.

## EXERCISE XXIV

(a) Give in Greek the answers to these questions :

1. τί οὖν δείξουσιν παρθένῳ ἐλθούσῃ ἐς τὴν Κνωσσόν ;
2. διὰ τί ἔπειθεν ἡ Ἀριάδνη τοὺς ὑπηρέτας ἄγειν αὐτὴν ἐς τὸ δεσμωτήριον ;
3. τί ἔχρησεν ἡ Ἀριάδνη ;
4. τί δὲ ἤρετο τὸν νεανίαν καὶ τί ἐκέλευεν αὐτόν ;
5. τί ἤλπιζεν ὁ Θεσεύς ;

(b) Give the Greek of: 1. You are considering how you shall find a way out. 2. For the ruler neither pities the prisoners nor desires to see them. 3. But I am willing to save not only you, young man, but also the others, and purpose to lead you (*pl.*) out of the prison. 4. Tell me then about your home. 5. Thus the maiden evidently pitied the men. 6. But she will not be able to save these prisoners, for they do not show themselves either brave or (*say* 'neither . . . nor') noble in spirit and they have fear of that beast.

§ 46. Notice now the following sentences in which the Infinitive is used in just the same way as in English :

- (a) κελεύω αὐτὸν θύειν  
*I order him to sacrifice or I bid him sacrifice*
- (b) ἱκετεύω σε ἀκούειν  
*I implore you to listen*
- (c) ὁ δοῦλός φησι τοὺς τράγους εἶναι ἐν τοῖς ἀγροῖς  
*The slave declares the goats to be in the fields*

This last construction is regular in Latin, cf. *LIMEN*, §§ 18, 19.

REMARK.—The last sentence (c) is, however, more often expressed differently in English, e.g.

*The slave says that the goats are in the fields.*

Similarly in Greek it is equally possible to say

ὁ δοῦλος λέγει ὅτι (or ὥς) οἱ τράγοι εἰσὶν ἐν τοῖς ἀγροῖς.

§ 47. In Greek no subject of the Infinitive is used if there is no change of subject in the two parts of the sentence.

*I say I am present*

παρεῖναι φημι<sup>1</sup>

*they say they are present*

παρεῖναι φᾶσιν

but in Latin:

*dico me adesse*

*dicunt se adesse*

§ 48. But now notice further

φαμὲν πιστοὶ εἶναι

*we say that we are faithful*

φησὶν αὐτὸς τύραννος ἔσεσθαι

*he says that he himself will be tyrant*

i.e. in such sentences, where the subject of the main Clause is also that of the Dependent Clause, any noun, pronoun, or adjective in agreement with the subject is in the **Nominative**.

Thus contrast the cases in

ἔφασαν αὐτοὶ στρατηγεῖν, οὐκ Ἀλκιβιάδην

*they said that they (themselves), not Alcibiades, were in command*

<sup>1</sup> This Verb and the rules of its accentuation will be given in §§ 161, 162.

## EXERCISE XXV

*Story of Ariadne (continued).*

ἄλοχος (ὁ, ἡ), husband, wife (poetic)	ἔφη (3rd Pers. Impf. Indic.), he said, said he (Lat. in- quit)
ὁμίλιᾱ (ἡ), intercourse	κατα-λείψω (Fut. of -λείπω), I shall leave behind
ὁμολογίᾱ (ἡ), agreement	ἐνθάδε, here
ὀργή (ἡ), anger	ἔτι (in negative sentences), any longer
ὀφθαλμός (ὁ), eye	εὐδαιμόνως, happily
τρόπος (ὁ), manner, method	ἤ, than
κρύφιος, ᾱ, ον, secret, clan- destine	ῥαδίως, easily
πιστός, ἡ, ὄν, faithful	ὕστερον, later, afterwards
φίλτατος, η, ον, dearest	ὥστε, with Inf. or Acc. and Inf., so as to, so that
χαλεπός, ἡ, ὄν, difficult	
ἔπεισα (1st Aor. of πείθειν), I persuaded	

Notice—ἔπεισαν αὐτὸν δώροις ὥστε ἀπελθεῖν ἐμέ  
they bribed him so that I (should) go away (lit. as for my  
going away)

ἡμέραις οὖν οὐ πολλαῖς ὕστερον ἐπεὶ ἡ Ἀριάδνη πάλιν  
ἐς τὸ δεσμωτήριον ἦλθε, τοῖς ὀφθαλμοῖς πως μᾶλλον ἢ  
λόγοις ὁμίλιαν εἶχον καὶ οὐ χαλεπῶ τρόπῳ ἐς ὁμολογίαν  
κρυφίαν ἦλθον, ὥστε τὴν μὲν Ἀριάδνην σῶζειν τὸν  
νεανίαν καὶ τοὺς ἄλλους ἐκ τοῦ κινδύνου, ἐκεῖνον δὲ  
φεύγειν μετ' αὐτῆς ἀπὸ τῆς Κρήτης—ὁ γὰρ Θησεύς,  
“ἐγὼ μὲν”, ἔφη, “τὸν Μῖνώταυρον ἐλπίζω οἶός τε  
ἔσσεσθαι ῥαδίως φονεύειν, σὲ δέ, ὦ φίλη, εἰ ἐνθάδε κατα-  
λείψω, οὐχ οἶός τε ἔτι ἔσομαι ἀπὸ τῆς ὀργῆς τοῦ  
τυράννου, τοῦ σοῦ πατρός (father, Gen. Sing.), σῶζειν.  
εἰ οὖν σὺ ἐμοὶ πιστεύειν ἐθέλεις, ἄξω σὲ ἐς τὰς Ἀθήνας,  
ἄλοχον πιστὴν τε καὶ φιλότατην, καὶ ἐκεῖ μετ' ἐμοῦ  
εὐδαιμόνως βασιλεύσεις”. καὶ τοιαῦτα (such words,  
Acc. Plur.) μὲν λέγων ὁ Θησεύς ἔπεισε τὴν παρθένον.  
τὸ δὲ τέλος (end, Acc. Sing. Neut.) τοῦ μύθου αὖριον  
ἀκούσεσθε.

## EXERCISE XXVI

(a) *Answer in Greek:*

1. πότε ἦλθεν ἡ Ἀριάδνη πάλιν ἐς τὸ δεσμωτήριον ;
2. πῶς δὲ ὁμιλίᾳν εἶχον ;
3. ἐς δὲ τίνα ὁμολογίᾳν ἦλθον ;
4. τί γὰρ ἤλπιζεν ὁ Θησεύς ;
5. καὶ ποῖ ἔφη ἄξειν τὴν Ἀριάδνην ;

(b) *Give the Greek of:* 1. The maidens show themselves friendly to the enemy. 2. We used to trust in you and admire your brave spirit. 3. On the tenth day after, the attendants came to him in (*say* 'into') the prison. 4. You came to a terrible agreement. 5. If the soldier shall-decide-to-leave (*fut. of* 'leave') you here now, he will not be able to save you later. 6. You cannot easily persuade the general to send the fleet into the Aegean Sea.

§ 49. In the verbs hitherto given as examples of conjugation the -ω of the Present Tense was preceded by a vowel; and we have seen that in forming the Future and 1st Aorist Tenses an -σ- was inserted after the vowel, whereas the Imperfect is always formed from the Present-stem.

Now observe that many verbs, in which in the Present Tense there is a consonant before the -ω, formed their Future and First Aorist in exactly the same way, by adding -σ-, but this generally led to slight further changes. In the following table contrast the Stem in the Future and First Aorist with that of the Present and Imperfect.

<i>Present Infinitive.</i>	<i>Imperfect.</i>	<i>Future.</i>	<i>1st Aorist.</i>
παύειν <i>check</i>	ἔπαυον	παύσω	ἔπαυσα
βλέπειν <i>look</i>	ἔβλεπον	βλέψω	ἔβλεψα
τρίβειν <i>wear away</i>	ἔτριβον	τρίψω	ἔτριψα
γράφειν <i>write</i>	ἔγραφον	γράψω	ἔγραψα
πλέκειν <i>wind, weave</i>	ἔπλεκον	πλέξω	ἔπλεξα
λέγειν <i>tell</i>	ἔλεγον	λέξω <sup>1</sup>	ἔλεξα <sup>1</sup>
ἄρχειν <i>be first, rule</i>	ἤρχον	ἄρξω	ἤρξα
ἀνύτειν <i>finish</i>	ἤνυτον	ἀνύσω	ἤνυσα
ψεύδειν <i>deceive</i>	ἔψευδον	ψεύσω	ἔψευσα
πείθειν <i>persuade</i>	ἔπειθον	πείσω	ἔπεισα

REMARK.—Thus in βλέψω, τρίψω, γράψω, ψ has come from πσ, βσ, and φσ respectively; in πλέξω, λέξω, ἄρξω, ξ has come from κσ, γσ, and χσ respectively; in ἀνύσω, ψεύσω, πείσω, τ, δ, θ respectively are lost before σ (cf. p. 7).

### EXERCISE XXVII

Form the 1st Sing. and 3rd Plur. of Fut. and 1st Aor. Indic. Act. of πέμπω, 'I escort', 'send', περιπλέκω, 'I twine round', ἐκπέμπω, 'I send out', ξυγγράφω, 'I write the story of', θήγω, 'I sharpen'.

§ 50. Notice now the use of the Infinitive with the Article as an Indeclinable Neuter Noun.

N. A. τὸ φεύγειν, *the act of fleeing, flight*

G. ὁ πόθος τοῦ αὐθις κατιδεῖν τὴν νῆσον, *the longing to see the island again, lit. the desire of seeing again the island*

D. ἐν τῷ διδάσκειν, *in the act of teaching*

Thus it corresponds to the English Verbal Noun in -ing (old Inf.) and to the Infinitive and Gerund in Latin (cf. LIMEN, § 197).

<sup>1</sup> Other forms of these Tenses will be given in § 297.

## EXERCISE XXVIII

*Story of Ariadne (continued).*

ἄτρακτος (ὁ), *spindle, reel*  
 λίνον (τό), *thread*  
 μηχανή (ἡ), *device, means*  
 φάσγανον (τό), *(short) sword*  
 ἰσχυρός, ὁ, *strong*  
 λοιπός, ὁ, *remaining*  
 μεστός, ὁ, *(with Gen.), full*  
 πρῶτος, ὁ, *first*  
 ὕστατος, ὁ, *last*  
 τὸ ὕστατον, *for the last time*  
 ἐγγύς (Adv.), *near*  
 πρῶτον μὲν . . . ἔπειτα (δέ), *in the first place . . . next*

ἀπ-αλλάσσειν, *to make quit of, free from*  
 ἔλαβον (2nd Aor. of λαμβάνω), *I took; Partc. λαβὼν Mas., λαβοῦσα Fem., taking or having taken*  
 ἔλαθον (2nd Aor. of λανθάνω), *I escaped the notice of*  
 ἐξηύρον (2nd Aor. of ἐξεύρισκω), *I discovered*  
 κρύπτειν, *to conceal*  
 τεθηγμένος, ὁ, *sharpened*  
 τεταγμένος, ὁ, *appointed*  
 ὑπό<sup>1</sup> (Prep.) with Dat., *under*

## § 51. NOTICE

λανθάνω αὐτὸν κλέπτων, *I am stealing unnoticed by him, lit. I escape (him, i.e.) his notice while stealing*

ἔλαθεν ἐλθὼν, *he came unnoticed*

ἔλαθε δοῦσα, *she gave unnoticed*

τίνι (Dat. of τίς) οὖν τρόπῳ, ᾧ διδάσκαλε, ἔψευσε τοὺς ὑπηρέτας ἡ Ἀριάδνη; καὶ τίνα μηχανὴν ἐξηύρεν τοῦ ἀπαλλάσσειν αὐτὸν τοῦ κινδύνου;

καλῶς δὲ μνημονεύεις, ὦ παῖ. ἀκούετ' οὖν, ὦ παῖδες, ἤδη τὸ λοιπὸν τοῦ λόγου ὡς οἱ γε ποιηταὶ αὐτὸν διδάσκουσιν. ἐπεὶ γάρ, φᾶσιν, ἐγγὺς ἦν ἡ ἡμέρᾳ ἡ τεταγμένη, ἡ Ἀριάδνη τὸ ὕστατον δὲ ἐς τὸ δεσμοτήριον ἐλθοῦσα, καὶ φόβον μὲν οὐ σμικρὸν ἔχουσα περὶ τοῦ νεανίου, καλῶς δὲ κρύπτουσα, τοὺς ὑπηρέτας ἔλαθεν αὐτῷ δοῦσα πρῶτον μὲν φάσγανον εὖ τεθηγμένον, ἔπειτα δὲ ἄτρακτον λίνου ἰσχυροῦ μεστόν. λαβὼν δὲ τάδε ὁ Θησεὺς εἶχεν ὑπὸ τῷ χιτῶνι (*tunic*, Dat. Sing.).

<sup>1</sup> This becomes ὑφ' before an aspirated vowel; e.g. ὑφ' ἡμῶν; similarly other Preps.; thus ἐπί, μετά, in ἐφ' ἡμῶν, μεθ' ἡμῶν, ἐφοδος, 'approach'.

## EXERCISE XXIX

(a) *Answer in Greek :*

1. τί δοῦσα αὐτῷ ἔλαθεν ἡ Ἀριάδνη τοὺς ὑπηρέτας ;
2. ποῖα δῶρα ἔκρυψεν ὁ Θησεύς ;
3. ποῦ ἔκρυψεν ὁ Θησεύς τὸ φάσγανον ;
4. πότε δὴ ἦλθε τὸ ὕστατον ἡ Ἀριάδνη ;

(b) *Give the Greek of :* 1. The maiden discovered the means of releasing him from the dangers. 2. For she gave him many things without the knowledge of the attendants. 3. Among these (§ 32) was a reel of flax which he kept under his tunic. 4. Thus going into the Labyrinth on the appointed day, Theseus was able to slay the beast. 5. You, girls, evidently remember the story well. 6. (Yes) for you tell this story pleasantly ; we have a desire to hear it again.

## THIRD DECLENSION

## § 52. Palatal and Labial Stems.

	<i>Palatal.</i>	<i>Labial.</i>
S.	N. V. φύλαξ (ὁ), <i>guard</i>	"Αραψ (ὁ), <i>Arab</i>
	A. φύλακ-α	"Αραβ-α
	G. φύλακ-ος	"Αραβ-ος
	D. φύλακ-ι	"Αραβ-ι
P.	N. V. φύλακ-ες	"Αραβ-ες
	A. φύλακ-ας	"Αραβ-ας
	G. φυλάκ-ων	"Αράβ-ων
	D. φύλαξι(ν)	"Αραψι(ν)
D.	N. V. A. φύλακ-ε	"Αραβ-ε
	G. D. φυλάκ-οιν	"Αράβ-οιν

REMARK.—The -ν of the Dat. Pl. is movable like that of the 3rd Pl. in some tenses of Verbs (p. 10).

§ 53. Similar to φύλαξ in declension, save in the Nom. and Voc. Sing. and with peculiar accents (§ 63, Note), is γυνή (ῆ), *woman, wife*: thus—

SINGULAR.	PLURAL.	DUAL.
N. γυνή	N. V. γυναῖκες	N. V. A. γυναῖκε
V. γύναι	A. γυναῖκας	G. D. γυναικοῖν
A. γυναῖκα	G. γυναικῶν	
G. γυναικός	D. γυναιξί(ν)	
D. γυναικί		

NOTE.—The *-a* of the Acc. Sing. in the 3rd Decl. corresponds to the Latin *-em* in the same Declension, and both are descended from a sound like the second syllable of Eng. *Chath-am*, *fath-om*, *chas-m*, called in Phonetics a ‘Sonant (i. e. syllabic) *m*’, often denoted by the symbol *ṃ*.

Similarly in the Acc. Plur. *-as* stands probably for an Indo-European *-ṃs*, which became in Latin by regular changes *-ēs*.

§ 54. The declension of Dental Stems is exactly the same, but the *-τ-*, *-δ-*, or *-θ-* is lost before the *-σ-* in the Dat. Plur. and in the Nom. Sing. of Masc. and Fem. Nouns: thus—

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
S.	N. V. ἔρως, <i>love</i>	ἐλπίς, <i>hope</i>	σῶμα, <i>body</i>
	A. ἔρωτ-α	ἐλπίδα	σῶμα
	G. ἔρωτ-ος	ἐλπίδος	σώματος
	D. ἔρωτ-ι	ἐλπίδι	σώματι
P.	N. V. ἔρωτ-ες	ἐλπίδες	σώματα
	A. ἔρωτ-ας	ἐλπίδας	σώματα
	G. ἐρώτ-ων	ἐλπίδων	σωμάτων
	D. ἔρωσι(ν)	ἐλπίσι(ν)	σώμασι(ν)
D.	N. V. A. ἔρωτ-ε	ἐλπίδε	σώματε
	G. D. ἐρώτ-οιν	ἐλπίδοιν	σωμάτοιιν

§ 55. Similarly declined are a few with stems in -κτ-; e. g. νύξ, *night*; ἄναξ (poet.), *lord, king*.

N. νύξ (ή)	G. νυκτός	D. Pl. νυξί(ν)
ἄναξ (ό)	ἄνακτος	ἄναξι(ν)

NOTE.—Final -t was always lost in Greek, and σῶμα was for an earlier \*sōmat; so also final -κτ as in γάλα (τό), *milk*, Gen. γάλακτος.

§ 56. Notice now the declension in full of the Interrogative Pronoun τίς, *who?*

SINGULAR.		PLURAL.		DUAL.
N. and F.	N.	M. and F.	N.	M. F. N.
N. τίς	τί	τίνες	τίνα	} τίνε
A. τίνα	τί	τίνας	τίνα	
G.	τίνος (and τοῦ)	τίνων		} τίνοιν
D.	τίνι (and τῷ)	τίσι(ν)		

The Indefinite τίς, *some one, any one*, is declined in exactly the same way<sup>1</sup>, but is enclitic. It can never stand first in a clause and, if it qualifies a noun, generally follows it.

### EXERCISE XXX

(a) *Decline in full*: like ἄραψ: φλέψ (ή) (φλεβ-), 'vein', and κλώψ (ό) (κλωπ-), 'thief';

like φύλαξ: κήρυξ (ό) (κηρυκ-), 'herald', and μαστίγ (ή) (μαστιγ-), 'whip';

like σῶμα: πράγμα (τό), 'thing done', 'act', 'event'.

(b) *Decline in the Singular*: σάρξ (ή) (σαρκ-), 'flesh'; Ἑλλάς (ή) ('Ελλαδ-), 'Greece'; γέλως (ό) (γελωτ-),

<sup>1</sup> Except for an old form of the Neut. Pl. ὅσα or ὅττα (§ 70 NOTE) used instead of τίνα when a word in the same Case precedes, as ὀλίγα ὅττα generally written ὀλίγ' ἄττα, *some few things*.

'laughter'; νεότης (ῆ) (νεοτητ-), 'youth'; μέλι (τό) (μελιτ-), 'honey'; ἄρμα (τό), in poetry 'chariot'.

(c) *Decline in the Plural*: χρῆμα (τό) (χρηματ-), 'possession', 'thing used', 'thing'; παῖς (ὁ, ῆ) (παιδ-), 'child', 'slave'; λαμπάς (ῆ) (λαμπαδ-), 'torch'.

(d) *Derive (so far as you can)*: pragmatikal, erotic, phylactery, phlebotomy, sarcophagus, pedagogue.

### § 57. Stems in -ντ-.

S.	N.	λέων (ὁ), <i>lion</i>	γίγās (ὁ), <i>giant</i>
	V.	λέον	γίγαν
	A.	λέοντ-α	γίγαντ-α
	G.	λέοντ-ος	γίγαντ-ος
	D.	λέοντ-ι	γίγαντ-ι
P.	N. V.	λέοντ-ες	γίγαντ-ες
	A.	λέοντ-ας	γίγαντ-ας
	G.	λέοντ-ων	γίγαντ-ων
	D.	λέουσι(ν)	γίγασι(ν)
D.	N. V. A.	λέοντ-ε	γίγαντ-ε
	G. D.	λέοντ-οιν	γίγαντ-οιν

REMARK.—On the forms of the Nom. S. and Dat. P. see § 60, Remark.

§ 58. Notice now the full declension of the Present, Future, and Aorist Participles Active, of which the Feminine forms have been given in § 41.

In the Masculine the Pres. Partc. (e.g. παύων, *checking, making to cease*), the Fut. Partc. (e.g. παύσων, *intending to check*), and the 2nd Aor. Partc. (e.g. λαβών, *taking or having taken*, from ἔλαβον) are declined like λέων.

The 1st Aor. Partc. (e. g. παύσᾱς, *checking* or *having checked*) is declined like γίγᾱς: thus

## PRESENT PARTICIPLE ACTIVE.

*Singular.*

	<i>M.</i>	<i>F.</i>	<i>N.</i>
N.	παύων	παύουσα	παύον
A.	παύοντα	παύουσιν	παύον
G.	παύοντος	παυούσης	παύοντος
D.	παύοντι	παυούσῃ	παύοντι

*Plural.*

N.	παύοντες	παύουσαι	παύοντα
A.	παύοντας	παυούσᾱς	παύοντα
G.	παυόντων	παουσῶν	παυόντων
D.	παύουσι(ν)	παυούσαις	παύουσι(ν)

*Dual.*

N. A.	παύοντε	παυούσᾱ	παύοντε
G. D.	παυόντοιν	παυούσαιν	παυόντοιν

## FIRST AORIST PARTICIPLE ACTIVE.

*Singular,*

N.	παύσᾱς	παύσᾱσα	παύσαν
A.	παύσαντα	παύσᾱσαν	παύσαν
G.	παύσαντος	παυσᾶσης	παύσαντος
D.	παύσαντι	παυσᾶσῃ	παύσαντι

*Plural.*

N.	παύσαντες	παύσᾱσαι	παύσαντα
A.	παύσαντας	παυσᾶσᾱς	παύσαντα
G.	παυσάντων	παυσᾶσῶν	παυσάντων
D.	παύσᾱσι(ν)	παυσᾶσαις	παύσᾱσι(ν)

*Dual.*

N. A.	παύσαντε	παυσᾶσᾱ	παύσαντε
G. D.	παυσάντοιν	παυσᾶσαιν	παυσάντοιν

§ 59. The Adj. πᾶς, πᾶσα, πᾶν (stem παντ-) is

declined like παύσας. Notice its use with the article: πᾶς ὁ χρόνος, *all the time*; πάντες οἱ πολῖται, *all the citizens*. But also ὁ πᾶς χρόνος, *the whole time*.

§ 60. Similarly declined are other Nouns and Participles with Nom. in -ους (stem -οντ) and -εις (stem -εντ): e.g. ὀδούς (ὀ), *tooth*; διδούς, διδοῦσα, διδόν (Pres. Partc.), *giving*; παυθεῖς, παυθεῖσα, παυθέν (1 Aor. Partc. Pass.), *checked*: thus

NOM. S. MASC.	GEN. S. MASC.	DAT. PL. MASC.
ὀδούς	ὀδόντος	ὀδοῦσι(ν)
διδούς	διδόντος	διδοῦσι(ν)
παυθεῖς	παυθέντος	παυθεῖσι(ν)

The Neut. has διδόν, παυθέν in Nom. and Ac. S. and διδόντα, παυθέντα in Nom. and Ac. Pl., but is otherwise like the Masc. The Fem. διδοῦσα, παυθεῖσα are declined like μοῦσα.

But the Adj. χαρίεις, *graceful*, which is common in Homer and the more colloquial Attic authors, has a peculiar variation in the stem-syllable.

M. χαρίεις	N. χαρίεν	M. N. χαρίεντος	M. N. χαρίεσι(ν)
F. χαρίεσσα		F. χαριέσσης	F. χαριέσσαις

REMARK.—(1) The Nominative Singular of most Masculine and Feminine words of these Labial, Palatal, and Dental classes properly ended in -s, but the -s was either discarded as in λέων or has combined with the last consonant of the stem which underwent various changes, e.g. \*Ἄραβς into Ἄραψ; \*φυλακς into φύλαξ; \*ἐλπιδς into ἐλπίς; \*παυθεντς into παυθεῖς; \*ὀδοντς into ὀδούς, being itself originally a partc. from a form of the verb 'to eat' (like Lat. *dēns* beside *edo*), cf. § 171.

(2) In order therefore to decline a Noun of the Third Declension it is necessary to know (i) the Nominative, (ii) the Stem from which the other Cases are formed.

(3) In the Dative Plural the same phonetic changes take place as in verbs (cf. § 49); thus Ἀραψι (-βσι), μάστιγι (-γσι), παισί (δ lost before σ); -ντ- is dropped before σ and the vowels α, ι, υ are lengthened, and ε and ο become ει and ου respectively; thus παυθείσι (-εντσι), διδοῦσι (-οντσι).

(4) The peculiar Nom. S. πούς (ὁ), *foot*, has its cases from the St. ποδ-; thus Gen. S. ποδός, D. Pl. ποσίν).

### EXERCISE XXXI

#### *Story of Ariadne (continued).*

ἀθλος (ὁ), <i>toil, contest of strength</i> (poet.)	ἀπέπλευσα (1st Aor. Act.), <i>I sailed away</i>
ἀριστερά (ἡ), <i>left hand</i>	διαπράσσεσθαι, -πράξομαι, <i>to accomplish, carry through</i>
ἀρχή (ἡ), <i>beginning; first place, sovereignty</i>	διασώζειν, <i>to preserve, keep safe</i>
ἑταῖρος (ὁ), <i>comrade, friend</i>	ἔκαυσα (1st Aor. of καίω), <i>I burnt</i>
λίθος (ὁ), <i>stone</i>	ἔφυγον (2nd Aor. of φεύγω), <i>I fled</i>
μυχός (ὁ), <i>nook, corner, cranny</i>	ἤυρον (2nd Aor. of εὕρισκω), <i>I found</i>
σκότος (ὁ), <i>darkness</i>	ξυγκλῆειν, <i>to close tight, shut up</i>
τοῖχος (ὁ), <i>wall</i> (of a house)	στρέφειν, <i>to turn, swirl</i>
φῶς, φωτός (τό), <i>light</i>	χαίρειν, <i>to rejoice</i>
ἀνδρείος, ᾧ, <i>on, brave</i>	ἐπί (Prep.), with Gen., <i>on, upon, in the direction of</i>
ἐμπειρος, <i>on, with Gen., experienced in</i>	
ἐμπήξας (1st Aor. Partc. Act.), <i>having fastened</i>	
ἀδεῶς, <i>without fear, confidently</i>	

ἐπεὶ δὲ τὸν Δαβύρινθον ἐσῆλθεν ὁ Θησεύς, τὴν ἀρχὴν τοῦ λίνου περὶ λίθον σμικρὸν περιπλέξας καὶ τόνδε αὖ τὸν λίθον ἐς μυχόν τινα τοῦ τοίχου ἐμπήξας, ἐς τὸν

σκότον ἀδεῶς ἤδη προύβαινε (§ 37), τὸν ἄτρακτον ἀεὶ στρέφων τε καὶ ἐν τῇ ἀριστερᾷ εὖ διασώζων. οὕτως οὖν τῷ θηρίῳ προσβάλλων, ἀνδρείως ὦν καὶ ἀθλητικὸς<sup>1</sup> καὶ ἔμπειρος τῆς μάχης, τὸν ἄθλον εὖ διεπράξατο· τὸν γὰρ Μινώταυρον φονεύσας ῥαδίως ἐξῆλθε πάλιν ἐς τὸ φῶς, τὴν ὁδὸν εὐρὼν διὰ τοῦ λίνου. οὕτω δὲ φᾶσιν αὐτὸν τῇ νίκῃ χαίροντα καὶ ἔχοντα μεθ' ἑαυτοῦ τὴν Ἀριάδην ἐπὶ τῆς Ἑλλάδος ἀποπλεῦσαι.

## EXERCISE XXXII (A)

(a) *Answer in Greek:*

1. διὰ τί οἶός τ' ἦν ὁ Θησεὺς φονεύειν τὸν Μινώταυρον;
2. πῶς ἐφόνευσεν τὸ θηρίον;
3. τί ὠνόμαζον τὸ θηρίον;
4. ποῖ ἀπέπλευσεν;
5. μετὰ τίνος ἀπέπλευσεν;
6. πῶς ἔφυγεν ὁ Θησεύς;

(b) *Give the Greek of:* 1. I shall wind the beginning of the thread round a stone and fasten<sup>2</sup> it to a cranny of the wall. 2. Having discovered this device and rejoicing in their victory they sailed away to Crete. 3. I came out easily from the Labyrinth, but I do not desire to enter it again. 4. Taking a torch the maiden began to walk without fear into the darkness of the night. 5. He was continually turning this reel in his left hand. 6. How did Theseus and Ariadne escape from Cnossus? 7. Did they and their comrades burn the whole house (in) escaping? 8. Theseus, they say, became-king (1st Aor.) both of Athens and of all the islands of the Aegean sea. 9. The Athenians used to tell their children the story of all these events.

## EXERCISE XXXII (B)

(a) *Give the English of:* 1. παυθέντες οὖν ἤδη κατὰ τὴν ὁμολογίαν φύλακὰς τινὰς καταλείψουσιν ἐν τῇδε

<sup>1</sup> Guess the meaning of this word.

<sup>2</sup> ἐμπήξω (Fut.).

τῇ νήσῳ. 2. εὐρόντες δὲ πλοῖον ἀπέπλευσαν ἐπ' οἶκον.  
 3. τίς πέμψει με ἐς Κρήτην; κελεύεις γάρ με βλέπειν  
 ἐς τὸν τῆς Ἀριάδνης χορόν. 4. πόθος τις τοῦ ἐκείνην  
 τὴν παῖδα ἐσιδεῖν ἐσηλθε τὸν ἐμὸν θυμόν. 5. τίς δὴ  
 οἶός τ' ἔσται ἡμᾶς σῶζειν ἀπὸ τῆς τοῦ ἀνακτος ὀργῆς;  
 6. ἤκουσα ὅτι ἐκεῖνοι οἱ παῖδες τὸν λέοντα ἐφόνευσαν.

(b) Give the Greek of: 1. Arabs prevent us from sailing  
 (*Infin.* πλεῖν) many stades by sea. 2. We wished to see  
 the very ancient home of Ariadne and her dancing-ground.  
 3. Leaving our friends behind in Athens, we sailed for  
 many days and nights about the Aegean sea and at last  
 we came to Crete. 4. There we saw the house in which  
 Minos once lived. 5. There too Ariadne deceived the  
 keepers of the prison and contrived (*say* 'wove') a strange  
 device. 6. At last, as we said to ourselves, having  
 entered through the passage, we were indeed advancing  
 into the Labyrinth. 7. Did we again find the way out?  
 8. Yes, for here we are. 9. Did you hear the laughter  
 of the women rejoicing in these events?

### LIQUID AND NASAL STEMS IN λ, ρ, ν.

§ 61. The simplest type of stems in -λ, -ρ, and -ν  
 is that which keeps throughout the same form of  
 stem as appears in the Nominative: thus

	-λ- stems.	-ρ- stems.	-ν- stems.
S.	N. V. ἄλ-ς (ὅ), <i>salt</i>	θήρ (ὅ), <i>wild</i>	ἄγών (ὅ), <i>contest</i>
	A. ἄλ-α	θήρ-α [ <i>beast</i> ]	ἄγών-α
	G. ἄλ-ός	θηρ-ός	ἄγών-ος
	D. ἄλ-ί	θηρ-ί	ἄγών-ι
P.	N. V. ἄλ-ες	θήρ-ες	ἄγών-ες
	A. ἄλ-ας	θήρ-ας	ἄγών-ας
	G. ἄλ-ων	θηρ-ων	ἄγών-ων
	D. ἄλ-σί(ν)	θηρ-σί(ν)	ἄγώ-σι(ν)
D. N. V. A.	—	θήρ-ε	ἄγών-ε
G. D.	—	θηρ-οῖν	ἄγών-οιν

Notice here the variety in the Dat. Plur., -ρσι, from -ρ- stems, but in -ν- stems simply -σι, the -ν- being lost (as other dentals, § 53).

NOTE.—In poetry ἄλς in the oblique cases of the Sing. is used as a Fem. Noun meaning *sea*.

§ 62. But a more important class of these Nouns shows a different form of the stem in the Nom. Sing. from that which appears elsewhere: thus

S.	N. ποιμήν, ὁ, <i>shep-</i>	δαίμων, ὁ, <i>divine</i>	ῥήτωρ, ὁ, <i>speaker</i>
	V. ποιμήν [ <i>herd</i> ]	δαίμον [ <i>being</i> ]	ῥήτορ
	A. ποιμέν-α	δαίμον-α	ῥήτορ-α
	G. ποιμέν-ος	δαίμον-ος	ῥήτορ-ος
	D. ποιμέν-ι	δαίμον-ι	ῥήτορ-ι
P.	N.V. ποιμέν-ες	δαίμον-ες	ῥήτορ-ες
	A. ποιμέν-ας	δαίμον-ας	ῥήτορ-ας
	G. ποιμέν-ων	δαιμόν-ων	ῥητόρ-ων
	D. ποιμέ-σι(ν)	δαίμο-σι(ν)	ῥήτορ-σι(ν)
D.	N.V.A. ποιμέν-ε	δαίμον-ε	ῥήτορ-ε
	G. D. ποιμέν-οιν	δαιμόν-οιν	ῥητόρ-οιν

REMARK.—The **Voc. Sing.** of -ν- stems is the same as the Nom. when the Nom. is accented on the last syllable:

Similarly χεῖρ (ἡ), *hand*:

	N.V.	A.	G.	D.
S.	χεῖρ	χεῖρα	χειρός	χειρί
P.	χεῖρες	χείρας	χειρῶν	χερσί(ν)
D.	χεῖρε		χειροῖν	

NOTE the poetic forms like, χερί, χέρας, χεροῖν.

§ 63. Of these a few (but of very common occurrence) lose the short  $\epsilon$  of the stem altogether in some cases, e.g.  $\pi\alpha\tau\acute{\eta}\rho$ , *father*;  $\alpha\acute{\nu}\eta\rho$ , *man, husband*.

S.	N.	$\pi\alpha\tau\acute{\eta}\rho$ (ὁ)	$\alpha\acute{\nu}\eta\rho$ (ὁ)
	V.	$\pi\acute{\alpha}\tau\epsilon\rho$	$\alpha\acute{\nu}\epsilon\rho$
	A.	$\pi\alpha\tau\acute{\epsilon}\rho\text{-}\alpha$	$\alpha\acute{\nu}\delta\rho\alpha$
	G.	$\pi\alpha\tau\rho\text{-}\acute{\omicron}\varsigma$	$\alpha\acute{\nu}\delta\rho\acute{\omicron}\varsigma$
	D.	$\pi\alpha\tau\rho\text{-}\acute{\iota}$	$\alpha\acute{\nu}\delta\rho\acute{\iota}$
P.	N. V.	$\pi\alpha\tau\acute{\epsilon}\rho\text{-}\epsilon\varsigma$	$\alpha\acute{\nu}\delta\rho\epsilon\varsigma$
	A.	$\pi\alpha\tau\acute{\epsilon}\rho\text{-}\alpha\varsigma$	$\alpha\acute{\nu}\delta\rho\alpha\varsigma$
	G.	$\pi\alpha\tau\acute{\epsilon}\rho\text{-}\omega\nu$	$\alpha\acute{\nu}\delta\rho\acute{\omega}\nu$
	D.	$\pi\alpha\tau\rho\acute{\alpha}\text{-}\sigma\iota(\nu)$	$\alpha\acute{\nu}\delta\rho\acute{\alpha}\sigma\iota(\nu)$
D.	N. V. A.	$\pi\alpha\tau\acute{\epsilon}\rho\text{-}\epsilon$	$\alpha\acute{\nu}\delta\rho\epsilon$
	G. D.	$\pi\alpha\tau\acute{\epsilon}\rho\text{-}\omicron\iota\nu$	$\alpha\acute{\nu}\delta\rho\acute{\omicron}\iota\nu$

NOTE.—The variation of the Accent is remarkable in this class of Nouns, in  $\gamma\upsilon\nu\acute{\eta}$  (§ 53) and in the monosyllables of §§ 55, 60, 61, especially in that of the Voc. Acc. Gen. and Dat. Sing. and Dat. Plur. It would take too long here to explain the reasons for this, beyond stating two facts, first that they are among the commonest words of everyday family speech, and therefore retain very ancient peculiarities which have vanished in other words; and secondly that perhaps the commonest use of them was in the Vocative Case, when the speaker addressed ‘father’, ‘mother’, ‘daughter’, ‘husband’.

### EXERCISE XXXIII

(a) *Decline in the Singular*:  $\delta$   $\alpha\acute{\iota}\theta\acute{\eta}\rho$  (St.  $\alpha\acute{\iota}\theta\epsilon\rho$ -, like  $\rho\acute{\eta}\tau\omicron\rho$ -), ‘the upper air’;  $\eta$   $\chi\theta\acute{\omega}\nu$  (St.  $\chi\theta\omicron\nu$ -), ‘the earth’ (poet.);  $\delta$   $\mu\acute{\eta}\nu$  (St.  $\mu\eta\nu$ -), ‘the month’; and  $\tau\acute{o}$   $\pi\acute{\upsilon}\rho$ , ‘the fire’ (St.  $\pi\upsilon\rho$ -, but Voc. S.  $\pi\acute{\upsilon}\rho$ ); and in the Plural:  $\delta$   $\text{Ἕλλην}$  (St.  $\text{Ἑλλην}$ -) *the Greek*;  $\delta$   $\lambda\epsilon\iota\mu\acute{\omega}\nu$  (St.  $\lambda\epsilon\iota\mu\omega\nu$ -). ‘the

meadow'; ἡ ῥίς (St. ῥίν-), 'the nose', Pl. 'nostrils'; ὁ λιμήν (St. λιμεν-), 'the harbour'; and throughout: μήτηρ, 'mother', and θυγάτηρ, 'daughter' (both like πατήρ).

(b) *Decline in the Masculine Plural*: μέλας (μέλαινα, μέλαν) (St. μελαν-), 'black'; and ἐκπνέων (St. ἐκπνεοντ-), 'breathing forth'.

(c) *Decline in full*: ἄρχων (like λέων), 'leader', 'ruler'; and the Adj. σῶφρων (M. F.), σῶφρον (N.), (like δαίμων), 'of sound mind, self-controlled'.

## EXERCISE XXXIV

ἔξ, six

ἐταίρᾱ (ἡ), companion

Δημήτηρ (ἡ), Demeter (Mother Earth, Goddess of Corn)

Ζεὺς (ὁ), Zeus (the supreme God of the Greeks, p. 171)

ἥλιος (ὁ), Helios (the Sun)

Κόρη (ἡ), Corē, lit. maid

Πλούτων, ωνος (ὁ), Pluto

Σικελίᾱ (ἡ), Sicily

ἐμβαλὼν, 2nd Aor. Partc. of ἐμβάλλω

φερόμενος, η, ον, being borne, riding

φοβούμενος, η, ον, being afraid

ἀποκομίζεσθαι, to carry off home

ἀποφεύγειν, to flee away

ἐφάνη (3rd S. 2nd Aor. Intrans.), he appeared

ξυλλέγειν, to gather

ἰδοῦ, lo! behold!

κατά (Prep.), down

κατὰ χθονός, down in the earth, down below

κάτω (Adv.), below, underground

οἱ κάτω, the dead, the underworld

μάτην, in vain

οὐδαμοῦ, nowhere

(a) Give the English of: 1. τῇ δὲ Δήμητρι ἦν θυγάτηρ, Κόρη καλουμένη, ὑπὸ δέ τινων Περσεφόνῃ. 2. ἄνθη (Acc. Pl. N. 'flowers') δέ ποτε ξυνέλεγεν, ὥς φᾶσι, μεθ' ἐταίρων τινῶν ἐν τοῖς τῆς Σικελίᾱς λειμῶσιν. 3. ἔπειτα σμικρὸν προὔβαινεν ἡ Κόρη, τὰς ἄλλὰς παρθένους καταλείπουσα. 4. καὶ ἰδοῦ ἐφάνη ὁ Πλούτων, ἀναξ τῶν κάτω, ἐφ' ἄρματος φερόμενος. 5. οἱ δὲ ἵπποι τοῦ ἄρματος ἦσαν δεινοὶ καὶ μέλανες, πῦρ διὰ τῶν ῥινῶν ἐκπνέοντες. 6. φοβουμένη οὖν ἡ Κόρη μάτην ἀπέφευγεν κατὰ χθονὸς

γὰρ ὁ Πλούτων, ἐμβαλὼν τὴν χεῖρα, ἀποκομίζεται αὐ-  
τῇν. 7. καὶ οὐδαμοῦ οἶα τ' ἦν ἡ Δημήτηρ εὑρεῖν τὴν  
θυγατέρα.

(b) *Give the Greek of:* 1. But Hēlios saw Pluto carrying away the Maiden and at last showed the matter to Demeter. 2. She besought the other gods. 3. Zeus therefore commanded his messenger to bring back Persephone to the air. 4. After this she used to live six months underground with Pluto and six months on earth with her mother. 5. Many (and) other stories they tell about Demeter and the Maiden. 6. Also about Pluto, which some day later you will hear.

### THE SECOND AORIST

§ 64. Many verbs have a form called the 2nd (or Strong) Aorist, e. g. ἔλιπον, *I left*, from λείπω; ἔφυγον, *I fled*, from φεύγω. To this correspond the Infinitive forms λιπεῖν, φυγεῖν, and other parts, though in many verbs this Tense is found in some one Voice only. The endings of the Tense in the Indicative are the same as those of the Imperfect, but in other Moods, e. g. in the Imperative, the same as the corresponding Moods of the Present: thus

### SECOND AORIST ACTIVE

INDICATIVE.		IMPERATIVE.	
S. 1	ἔλιπ-ον, <i>I left</i>	2 S. λίπε	2 P. λίπετε
2	ἔλιπ-ες		
3	ἔλιπ-ε(ν)	INFINITIVE.	
P. 1	ἐλίπ-ομεν	λιπεῖν, <i>to leave</i>	
2	ἐλίπ-ετε		
3	ἔλιπ-ον	PARTICIPLE.	
D. 2	ἐλίπ-ετον	λιπ-ών, λιπ-ούσα, λιπ-όν, <i>having</i>	
3	ἐλίπ-ετην	left, leaving	

## § 65. SECOND AORIST MIDDLE

INDICATIVE.	IMPERATIVE.
S. 1 ἐτραπόμην, <i>I turned</i> 2 ἐτράπου [(myself) 3 ἐτράπετο	2 S. τραποῦ, <i>turn (yourself)</i> 2 Pl. τράπεσθε, <i>turn (yourselves)</i>
P. 1 ἐτραπόμεθα 2 ἐτράπεσθε 3 ἐτράποντο	INFINITIVE. τραπέσθαι, <i>to turn (oneself)</i>
D. 2 ἐτράπεσθον 3 ἐτράπεσθην	PARTICIPLE. τραπόμενος, -η, -ον, <i>having turned (oneself)</i>

§ 66. We saw in § 15 that the Aorist Indicative, whether the form was that of the First or Second Aorist, denoted baldly a single act. Observe now that though in the Indicative the Aorist has a past meaning, this meaning, in the minds of the Greeks of the fifth century B.C., was associated mainly with the Augment, so that where there is no Augment there is generally no past meaning; for instance in the Imperative which cannot refer to the past. These augmentless forms of the Aorist therefore differ in general from the corresponding forms of the Present not in **Time** but only in the **way the action** is stated: thus

*Pres.* λείπειν, *to be leaving, to set about leaving, to try to leave*

2 *Aor.* λιπεῖν, *to leave (once for all)*

Similarly in *Mid. Pres.* τρέπεσθαι, 2 *Aor.* τραπεσθαι;

also *Act. Pres.* παύειν and 1 *Aor.* παύσαι

*Mid.* παύεσθαι and παύσασθαι.

REMARK.—The Aor. Partc. generally denotes time prior to that of the main verb; for its timeless use see § 304.

§ 67. εἶπον, *I said, told*, is peculiar: the 2nd Sing. and 2nd Plur. (and the Dual) have forms with -α- instead of -ε-.

S. εἶπον, εἶπας, εἶπε(ν).

P. εἵπομεν, εἵπατε, εἶπον.

D. εἵπατον, εἰπάτην.

Impv. 2 S. εἰπέ, 2 Pl. εἵπατε (3 Pl. εἰπόντων).

Inf. εἰπεῖν. Partc. εἰπών.

REMARK.—Notice the Accent of the 2nd Aor. Infinitive and Participle. The Inf. Act. is always perispomenon as λιπεῖν; while the Participle is accented on the syllable after the stem, e. g. in λιπ- Nom. Masc. λιπών, Acc. λιπόντα; and the Inf. Mid. likewise, e.g. λιπέσθαι.

NOTE.—Contrast with the accent on λίπε, φύγε, and other 2nd Aor. Imperatives, that on the following familiar and ancient forms: εἰπέ, *tell (me)*; ἐλθέ, *come*; εὗρέ, *find*; ἰδέ, *look*; λαβέ, *take*, which are all oxytone; cf. § 63, NOTE.

## EXERCISE XXXV

Write down the Indic. 2nd Plur., the Impv. 2nd Sing., the Inf., and the Dat. Plur. M. F. of the Partc. of:

ἐβαλον (βάλλω), 'I shot, threw'.

ἐτεκον (τίκτω), 'I brought forth, bare'.

ἐπεσον (πίπτω), 'I fell'.

ἐγενόμην (γίγνομαι), 'I became'.

ἐπυθόμην (πυνθάνομαι), 'I ascertained'.

## EXERCISE XXXVI

## Story of Ion.

Ἀπόλλων, -ωνος (ὁ), *Apollo*ἀριστεία (τά), *prize of valour*Ἀττική (ἡ), *Attic territory, Attica*αὐτόχθων, -ονος, *native of the soil*Ἀχαιοί (οἱ), *Achaean (early immigrants to Greece)*Δελφοί (αἱ) (Nom. Plur.), *Delphi*εὐχή (ἡ), *vow, prayer*Ἴων, Ἴωνος (ὁ), *Ion*Κέκροψ, -οπος (ὁ), *Cecrops, mythical king of Athens*Κρέουσα (ἡ), *Creusa, his daughter*Ξοῦθος (ὁ), *Xuthus, an Achaean chief*ξένος, ξένη, *guest-friend, foreigner*Σαλαμίς, -ῖνος (ἡ), *Salamis (an island off Attica)*υἱός (ὁ), *son*χρήσιμος, η, ον, *useful*χρῦσός (ὁ), *gold*ἔδωκα (1st Aor. of δίδωμι), *I gave*εὖ πράσσειν, *to fare well, prosper*κακῶς πράσσειν, *to fare ill*ἐσ-ηγαγόμεν (2nd Aor. Mid. of ἐσ-άγω), *I brought in home or to aid me*πλησίον, *near; ὁ πλησίον, the neighbour*πρότερον, *before*κατά (Prep.), *down; with Acc. down the extent of, and hence along, in accordance with*μετά (Prep.) with Acc., *after*καὶ δὴ καί, *and what is more, and especially*ξυμμάχων ὄντων τῶν Ἀχαιῶν (Genitive Absolute, see § 76), *since the Achaeans were his allies*

πάλαι ποτὲ ἐν Ἀθήναις ἐβασίλευεν ὁ Κέκροψ· ὁ δέ, ἐπεὶ πόλεμός τις δεινὸς ἐγένετο καὶ προσέβαλον τοῖς Ἀθηναίοις οἱ πλησίον, ἐς Ἀχαιοὺς τινὰς τραπόμενος καὶ χρῦσῳ πείσας ξυμμάχους ἐσηγάγετο, ὃν ἦρχε (p. 28) Ξοῦθος τις—ξένοι μὲν γὰρ ἦσαν οὗτοι οἱ Ἀχαιοί, οἱ δὲ Ἀθηναῖοι αὐτόχθονες—οὐ γὰρ πρότερον ἐσηλθον ἐς τὴν Ἀττικὴν οἱ Ἀχαιοί, ἀλλ' ἐς Σαλαμίνα. εὖ πράξας οὖν ὁ Κέκροψ ἐν τῷ πολέμῳ, ξυμμάχων ὄντων τῶν Ἀχαιῶν, τὰ ἀριστεία τῷ Ξοῦθῳ ἔδωκε καὶ Κρέουσαν τὴν θυγα-

τέρα. τὸν δὲ υἱόν, ὃν ἔτεκεν ἡ Κρέουσα, ἔλαθεν<sup>1</sup> αὐτήν τις κλέψας καὶ ἐς Δελφοὺς πέμψας παρὰ τὸν Ἀπόλλωνα, ἐκεῖ δὲ αὐτὸν κατέλιπεν. καὶ δὴ καὶ ἔφασάν τινες τὸν Ἀπόλλωνα, ὃν καὶ Φοῖβον ὠνόμαζον, πατέρα εἶναι, οὐ τὸν Εὐῦθον, τοῦ Ἰωνος—οὕτω γὰρ ὠνόμασαν τὸν παῖδα.

## EXERCISE XXXVII

(a) *Give the Greek of:* 1. The daughter of Cecrops bore a son whom she called Ion. 2. Whither did some-one secretly send this child? 3. After a few years the Achaeans led their army into this land. 4. These became allies of Cecrops, who then was king of Athens. 5. Who gave Xuthus the prize of valour? 6. The soldiers offered sacrifice to Apollo in accordance with some vow. 7. Tell me, my good sir<sup>2</sup>, did Creusa ever find her son? 8. You shall hear to-morrow.

(b) *Give the English of:* 1. ἀλλὰ ποῦ ἔλιπες, ὦ παῖ, ἐκείνην τὴν λαμπάδα ἣν ἔδωκά σοι; χρησίμη γὰρ ἔσται τῇδε τῇ νυκτί. 2. ἄνευ λαμπάδος γὰρ οὐχ οἷός τ' εἰμὶ ἐξευρεῖν τὴν οἰκίαν. 3. οἱ κήρυκες τῶν πολεμίων οὐκ ἠθελον ψεύδειν τοὺς Ἕλληνας. 4. τῇ δὲ μαστίγι ἐπείσαν αὐτοὺς ἀκοῦσαι. 5. διὰ τί οὖν οὐκ ἀπέπλευσας ἐς τὴν πατρίδα; 6. οἱ παῖδες ἐσηγάγοντο τοὺς ξένους. 7. τοὺς τε δούλους καὶ τὰ χρήματα ἐκ τῶν ἀγρῶν ἀπεκομίσαντο.

(c) *Give the Greek of:* 1. We must leave behind the many possessions which we have in our native country. 2. Turning to the Greeks he said he was unwilling to deceive them. 3. They said there once came to Athens some Achaeans, whose captain was Xuthus; to him the prince gave his daughter. 4. The Greeks used to train their bodies by many contests. 5. He was pleased with the youth and the courage of the soldiers, when they became allies of the Greeks. 6. To whom did you give the sword? 7. I gave it to the soldier (who was) on the bridge.

<sup>1</sup> § 51.<sup>2</sup> § 20, NOTE 2.

§ 68. In most of the Verbs whose Tense-formation has been already explained (§ 6) there is no difference between the Stem of the Pres. (and Imperf.) Tenses on the one hand and the Stem used in other Tenses (save the added *-σ-* of the Future and 1st Aorist). But in many of the commonest verbs we find a difference between the Present Stem and the Stem used in the other parts of the verb, as for instance in the 2nd or Strong Aorist (§ 64). Generally it may be said that the Present Stem is longer or heavier than that of the 2nd Aorist.

Thus we have

<i>Present.</i>	<i>Imperfect.</i>	<i>Future.</i>	<i>2nd Aorist.</i>
λείπω	ἔλειπον	λείψω	ἔλιπον
φεύγω	ἔφευγον	φεύξομαι <sup>1</sup>	ἔφυγον

The Future generally follows the longer Present Stem, as in these and similar examples, but not always; the 1st Aor., when it exists, commonly follows the Fut. as πείθω, Fut. πείσω, 1 Aor. ἔπεισα but ἐπιθόμην (poet.) 2 Aor. Mid.

§ 69. A very numerous and very varied class of verbs is that in which the Future and Aorists show a simple form of the Verb-stem, but the Pres. and Imperf. an enlarged form of it. The simplest of these enlargements is the addition of *-τ-*: thus—

<i>Verb-Stem.</i>	<i>Present.</i>	<i>Future.</i>	<i>1st Aorist.</i>
βλαβ-, <i>harm</i>	βλάπτω	βλάψω	ἔβλαψα
κοπ-, <i>cut</i>	κόπτω	κόψω	ἔκοψα
κρυφ-, <i>hide</i>	κρύπτω	κρύψω	ἔκρυψα

<sup>1</sup> § 8, REMARK.

§ 70. A much commoner way of building up the Present-stems, though one which is harder to recognise, is that by means of the element called 'consonantal -ι' (written ι, a sound like Eng. *y*; p. 7) which in Greek always combined with a preceding consonant and transformed it. (a) Added to -κ or -χ it produced the sound written -σσ- or -ττ-. (b) Added to -γ or -δ it produced -ζ-.

Thus we have :

(a) φυλακ-, <i>guard</i>	φυλάσσω	φυλάζω	ἐφύλαξα
πρᾶκ-, <i>achieve</i>	πράσσω	πράζω	ἔπρᾶξα
ταραχ-, <i>disorder</i>	ταράσσω	ταράζω	ἐτάραξα
(b) σφαγ-, <i>butcher</i>	σφάζω	σφάζω	ἔσφαξα
μαστιγ-, <i>lash</i>	μαστιζω	μαστιζω	ἔμαστιξα
θαυμαδ-, <i>wonder</i>	θαυμάζω	θαυμάσομαι	ἐθαύμασα
σκευαδ-, <i>arrange</i>	σκευάζω	σκευάσω	ἔσκεύασα

Not very different is σῶζω<sup>1</sup>, *save*, σώσω, ἔσωσα.

REMARK 1.—Notice that in (a) and (b) some are palatal stems, some are dental; but the great majority of verbs in -σσω are palatal (κ χ) stems, and the majority of those in -ζω are dental (δ) stems.

REMARK 2.—The dental stems of course lose the dental before the σ (cf. § 54) of the Fut. and 1st Aor.

REMARK 3.—There is little doubt that these added elements (such as -ττ- and -ζ-) were originally in some degree connected with one or other of the special meanings of the Present Stem, 'duration', 'attempting', and the like.

NOTE.—Present stems with -σσ-, as πρᾶσσω, are so spelt by Thucydides and the older Attic writers, but writers after

<sup>1</sup> Contracted from \*σω-ιζω.

about 400 B.C. used the spelling -ττ-, e. g. *πράττω*. It is very probable that the sound in both periods resembled that of the Eng. *ch* in *church* (cf. p. 59 footnote).

### § 71. Notice

*πολλῷ φίλτατος*, *dearest by much, by far the dearest*  
*πολλοῖς ἐνιαυτοῖς ὕστερον*, *later by many years, i. e.*  
*many years later*

The Dative therefore is regularly used with Comparatives and Superlatives, like the Latin Ablative, to denote the **Measure of Difference**, *by how much*.

§ 72. Notice the use of the Genitive to denote **Time in the course of which**.

*νυκτὸς ἀπῆλθεν*, *he went away in the night*  
*χειμῶνος τάδε ἐγένετο*, *these things happened in*  
*winter*

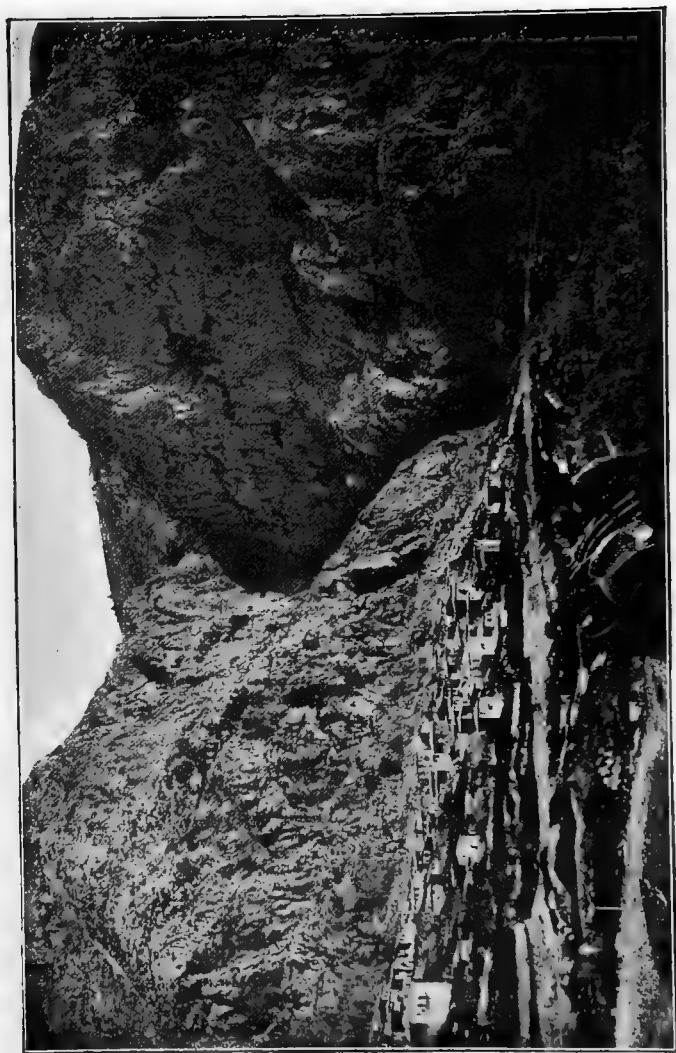
NOTE.—For the origin of this use see § 75, REMARK (a).

## EXERCISE XXXVIII

(a) Give the 2nd and 3rd Sing. of the Fut. and 1st Aor. Indic. Act. of *κρύπτειν*, 'to hide'; *κτίζειν*, 'to found'.

(b) Give the 3rd Plur. of the 1st Aor. Act. of *ἀρμόζειν*, 'to adjust', 'set in order' (St. *ἀρμολ-*); *τάσσειν*, 'to arrange' (St. *τακ-*); *ἐπιτάσσειν*, 'to order, charge'; *ἐπισκευάζειν*, 'to build' (St. *-σκευαδ-*); *κράζειν*, 'to cry out' (St. *κραγ-*); *χρῆζειν* (St. *χρηδ-*), 'to answer' (of oracles).





SITE OF DELPHI FROM SSW. BEFORE THE EXCAVATIONS

## EXERCISE XXXIX

*Story of Ion (continued).*

ἄγαλμα, -ατος (τό), *statue*  
 βοή (ή), *cry, shout*  
 Δελφίς, -ίδος (ή), *Delphian*  
*woman*

δράκων, δράκοντος (ό), *serpent*  
 ιδιώτης (ό), *private individual*  
 ὄναρ (τό), *dream*

Πυθία (ή), *Pythia (priestess*  
*of Apollo at Delphi)*

Πύθων, -ωνος (ό), *the serpent*  
*Python*

τρίπους, τρίποδος (ό), *tripod*  
 τυραννίς, -ίδος (ή), *princely*  
*power*

χρηστήριον (τό), *seat of oracle*

ζάθεος, ᾱ, ον (poet.), *very*  
*sacred, divine*

ὀλίγος, η, ον, *small*; in pl.,  
*few*

Εὐριπίδης (ό), *Euripides (a*  
*writer of Tragedies)*

Λακεδαιμόνιοι (οί), *the men*  
*of Lacedaemon (and of*  
*Sparta)*

αἰδεῖν, old form of ᾄδειν, *to*  
*sing*

ἔδειξα, *I showed, pointed out*  
*(cf. p. 46)*

θᾶσσειν (poet.), *to sit on*

ἴστε (2nd Plur. Impv.), *know*  
*κατέχειν, to control*

καταπαύειν, *to stop completely,*  
*to put down*

προφητεύειν, *to speak for a*  
*god (as Apollo for Zeus, the*  
*Pythia for Apollo)*

φαίνειν, *to show, bring to*  
*light; Mid., to appear*

δῆτα, *certainly, of course*  
*(never first word)*

ἐκάστοτε, *each time*

εἰς τὸ φανερόν, *into public view*

ὀλίγοις δ' ἐνιαυτοῖς ὕστερον ἄλλους παῖδας οὐ  
 τεκοῦσα, ἦλθεν ἡ Κρέουσα εἰς Δελφούς ὡς περὶ παίδων  
 βουλευσομένη (Ex. II. (d)).

ἀλλ' εἰπὲ ἡμῖν, τί λέγεις; τίνες γάρ εἰσιν οἷδε οἱ  
 Δελφοί (Delphians);

εὖ γε ἐθαύμασας, ὦ παῖ, οὐ γὰρ τοῦτο ἔδειξα· ἀλλ'  
 εὖ ἴστε, παῖδες, ὅτι ἐν Δελφοῖς ὁ Φοῖβος τὸν Πύθωνα  
 φονεύσας, δράκοντά τινα μέγαν ὃς ἐφύλασσε τὸ ἱερόν,  
 κατεῖχε τὸ χρηστήριον, εἰς ὃπερ αἰεὶ ἔπειμπον ἐν  
 ἀπορίᾳ ὄντες καὶ ιδιώται καὶ πόλεις (cities, communities,

Nom. Pl. F.). ὁ δὲ θεὸς ἔφαινε αὐτοῖς ὅπως τὰ πρᾶγματα αὐτῶν ἐκάστοτε εἶ τᾶξαντες εἶ πράξουσιν· οἷον (for instance) δὴ ἐπέταξέ ποτε τοῖς Λακεδαιμονίοις τὴν ἐν Ἀθήναις τυραννίδα καταπαῦσαι. οὕτως οὖν ἡρμοζέ τε καὶ ἔτασεν ὁ θεὸς τὰ τῶν Ἑλλήνων.

πῶς δὲ ἔφαινε τάδε, ᾧ διδάσκαλε; ἄρα νυκτὸς ὄναρ τινὶ παρέχων; ἢ καὶ αὐτὸς ὁ θεὸς ἡμέρας ἐς τὸ φανερὸν ἐλθὼν τοὺς ἀνθρώπους ἐδίδασκεν;

οὐ δὴτ' αὐτὸς ὁ θεός, ἀλλ' ἐπροφήτευσεν ἀεὶ ἡ Πυθίᾳ καλουμένη, γυνὴ οὔσα, μεγάλη (loud, Dat. F. Sing. § 77) τῇ φωνῇ κράζουσα—ὥς φησι δὴ ὁ Εὐρύπιδης,

θάσσει δὲ γυνὴ τρίποδα ζάθεον  
Δελφίς, αἰείδουσ' Ἑλλησι βοᾷς.

ποῖον δὴ τρίποδα λέγεις;

ἀλλὰ καὶ τοῦτο (this) διδάξω ὑμᾶς, ᾧ ἀγαθοί, αὔριον.

## EXERCISE XL

Give the Greek of: 1. Tell me, master, about the temple at Delphi; which of the gods controlled it? 2. We must believe the poet Euripides. 3. Phoebus slew the great serpent that guarded the oracle. 4. The Pythia used-to-speak-for (the god) in a loud voice, not the god himself. 5. In that winter we determined, therefore, to send to Delphi (to inquire) about our affairs, how they should (say, 'shall') be prosperous. 6. These private individuals used to bring many other gifts to the temple of Apollo. 7. The gods themselves did not then come into public view, but by means (διά with Gen.) of human beings ordered us to put down the tyrant. 8. How did you set in order the affairs of this man and of this woman? 9. I hope they will always fare well, not ill. 10. What orders did you give to the Athenians about the statues?

§ 73. The **Demonstrative Pronoun οὗτος**, *this, this that you know of, that I have just mentioned to you*, is thus declined.

	M.	F.	N.
S.	N. οὗτος	αὕτη	τοῦτο
	A. τοῦτον	ταύτην	τοῦτο
	G. τούτου	ταύτης	τούτου
	D. τούτῳ	ταύτῃ	τούτῳ
P.	N. οὗτοι	αὗται	ταῦτα
	A. τούτους	ταύτας	ταῦτα
	G.	τούτων (all genders)	
	D. τούτοις	ταύταις	τούτοις
D.	N. A.	τούτῳ	} (all genders)
	G. D.	τούτοις	

§ 74. Notice that the position of οὗτος with Nouns is the same as that of ἐκείνος and ὅδε (§ 33), i. e. the Noun is preceded by the Article (except in poetry): οὗτος ὁ παῖς, *this boy*.

REMARK.—τοι-οὗτος, -αὕτη, -οὗτο (or -οὗτον), *such, such as you have heard*, is similar in declension to οὗτος (Gen. Pl. τοιούτων, all Genders). So too τοσ-οὗτος, -αὕτη, -οὗτο (or -οὗτον), *so great*; in Pl. also *so many*.

τοι-όσδε, -ᾗδε, -όνδε (p. 46) and τοσ-όσδε, -ήδε, -όνδε differ in meaning from these as ὅδε does from οὗτος.

## SUMMARY VIEW OF CASE-MEANINGS

§ 75. Greek has only five cases as compared with six in Latin and eight in Indo-European.

The following table will show how the Indo-European system was treated in Greek and Latin:

<i>Indo-European.</i>	<i>Greek.</i>	<i>Latin.</i>
1 Nom.	Nom.	Nom.
2 Voc.	Voc.	Voc.
3 Acc.	Acc.	Acc.
4 Gen. Proper	Gen.	Gen. Proper
5 Abl. of Separation		
6 Locative	Dative	Abl.
7 Sociative and Instru- mental		
8 Dative Proper		Dative Proper

Thus in Greek the Genitive is used (1) for the Genitive Proper, i. e. roughly speaking as the Latin Genitive; and we have already seen many examples of this use: (2) for the Ablative of Separation, as with *παύειν* (§ 13), and often with Prepositions (as *ἐξ* or *ἀπό*).

The Dative is used (1) for the Dative Proper (as in Latin with Verbs of *giving, trusting, telling*, as we have seen): (2) for the Instrumental without a Preposition (§ 13), and the Sociative (usually with the Prepositions *ξύν*<sup>1</sup> and *ἄμα*): (3) for the Locative (in Prose only with Prepositions as *ἐν* and *ἐπὶ*, except when it denotes the point of time at which, § 39).

REMARK.—(a) The Genitive is sometimes used, instead of the Locative, in the sense of *within, in the area of*, as in the Genitive of Time *νυκτός, in the night, by night* (§ 72).

(b) There are in Latin some separate forms of the Locative, as *domi, at home*; but in Greek there are very few, e. g. *οἴκοι, at home*.

<sup>1</sup> This Prep. however is not often used in Attic prose save in composition with Verbs, as *ξυμπράσσω ἄλλοις*. In Attic, accompaniment is regularly expressed by *μετά* with the Genitive.

§ 76. Notice now the following examples :

σοῦ παρόντος οὐ δεῖ καὶ ἐμὲ παρῆναι

*when (or if) you are present it is not necessary for me also to be there*

ἐκπεσόντος τοῦ Ἱππίου εὐθὺς ἀπῆλθον οἱ Λακεδαιμόνιοι

*Hippias having been banished (lit. having fallen out), the Spartans went off straightway.*

The Genitive Case then of a Noun or Pronoun and Participle can be used **absolutely** in Greek in the same way as the Ablative in Latin. This construction is called the **Genitive Absolute**.

The Genitive Absolute often expresses Time When, Cause, or Condition, and may be translated into English by an Adverbial Clause as in the first example.

NOTE.—This construction arose most probably out of the use of the Genitive for expressions of Time : *νυκτός*, *in the course of the night*; *νυκτὸς ἔτι οὔσης*, *in the course of the night still being* (i. e. *while yet it was night*). Cf. § 72.

§ 77. *πολύς*, *much* (in Pl. *many*), and *μέγας*, *great*, *tall*, *loud*, are thus declined :

	M.	F.	N.	M.	F.	N.
S. N.	πολύς	πολλή	πολύ	μέγας	μεγάλη	μέγα
A.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
G.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου
D.	πολλῷ	πολλῇ	πολλῷ	μεγάλῳ	μεγάλῃ	μεγάλῳ
Pl. N.	πολλοί	πολλαί	πολλά	μεγάλοι	μεγάλαι	μεγάλα
	κτλ. <sup>1</sup>			κτλ.		

The Voc. M. Sing. is *μέγας*.

<sup>1</sup> i. e. καὶ τὰ λοιπά, Lat. *et cetera*.

Λάκαινα, ἡς (ή), *a Laconian  
or Spartan woman*

ἐλεύθερος, ᾧ, ον, *free*

ἐχθρός, ᾧ, όν, *hostile (per-  
sonally)*

μόνος, η, ον, *alone*

ἀπέθανον, 2nd Aor. of ἀπο-  
θνήσκειν, *to die*

ἀπέδραμον, 2nd Aor. of  
ἀποτρέχειν, *to run away*

ἀποφαίνειν, *to show forth,  
reveal*

οὐκέτι, *no longer*

*Give the English of:* 1. Λάκαινά τις, εἰπούσης ποτέ  
τινος ξένης, “μόναι γυναικῶν ὑμεῖς αἱ Λάκαιναι τῶν  
ἀνδρῶν ἄρχετε”, “μόναι γάρ”, ἔφη, “τίκτομεν ἄνδρας”.  
2. ἐκεῖνος ἡμῶν ἀπόντων ἐθεράπευσε τοῦτον τὸν θεόν.  
3. κατὰ τὰς εὐχὰς οὖν ταῦτα τὰ ἀγάλατα ἔδωκα  
τῷ Ἀπόλλωνι. 4. οὐκ αἰεὶ κακῶς πράσσουσιν οἱ κακοί.  
5. τοῦ πατρὸς ἐλθόντος, οὐκέτι ἐν πολλῇ ἀπορίᾳ ἦμεν.  
6. τούτου τοῦ στρατηγοῦ ἀποθανόντος, τίς εὐρήσει ποῖ  
δεῖ τραπέσθαι; 7. τὴν ἀλήθειαν οὐκ ᾔθελεν ἀποφαί-  
νειν.

*Give the Greek of:* 1. If the general is absent those  
soldiers do not fare well. 2. When Hippias had gone  
away the Athenians became free. 3. These shepherds ran  
away because their sheep died. 4. For many months in  
the winter we all were in great distress. 5. Though  
we fared badly, our allies were no longer in great diffi-  
culties. 6. They were surprised (‘wondered’) at these  
things and fled away while it was yet day. 7. Hostile  
indeed was this man, but not the others.

## EXERCISE XLII

*Story of Ion (continued).*ἀτμός (ὁ), *vapour*Κρίσα (ἡ), *Crisa, the port for Delphi*ὄμιλος (ὁ), *throng*Παρνασσός (ὁ), *a mountain (near Delphi, sacred to Apollo and the Muses)*χάσμα, -ατος (τό), *cleft, yawning gap, chasm*φθέγμα, -ατος (τό), *utterance*ἀνάντης, ἐς (§ 78), *steep*ἄσημος, ον, *indistinct*ἀξύνετος, ον, *unintelligible*ἔκφρων (Adj., Masc. and Fem., declined like δαίμων), *out of one's senses, frenzied*ἱερός, ᾧ, ὄν, *sacred*τεσσαράκοντα, *forty*ἀτεχνῶς, *simply, absolutely*δ' οὖν, *however, to resume*εἰ μή, *if not, except*ὅθεν, *whence*πεζῇ, *on foot, by land*ᾧσει, *as if*ἀναβαίνειν, *to go up*ἐρμηνεύειν, *to interpret*καθίζειν, *to sit down*μαντεύεσθαι, *to consult an oracle*ξυμπορεύεσθαι, *to travel with*περικαλύπτειν, *to wrap round, envelop*πορευθεῖς, Aor. Partc. Pass. (Depon.) from πορεύεσθαι, *to travel*φέρειν, *to bear; (of roads) to lead*ὑπέρ (Prep.), with Gen., *above, over, on behalf of*

εὖ γε, ὦ παῖδες, μνημονεύετε ὅτι χθὲς ἔλεγον περὶ τοῦ τρίποδος τοῦ ἐν Δελφοῖς. ἐκ γὰρ χάσματός τινος τῆς γῆς ἦλθεν ἀτμός, ὑπὲρ δὲ τούτου τοῦ χάσματος εἰστήκει (stood) τρίπους ἐφ' οὗ ἡ Πυθίᾳ ἐκάθισεν τοῦ ἀτμοῦ περικαλύπτοντος. ἡ δὲ γενομένη ᾧσει ἔκφρων πολλὰ καὶ ἄσημα ἔκραζε καὶ ἀτεχνῶς ἀξύνετα, εἰ μὴ τοῖς τοῦ θεοῦ ὑπηρέταις. οἱ δὲ τὰ φθέγματα ταῦτα ἡρμήνευον τοῖς μαντευομένοις. ἐκείσε δ' οὖν ἦλθον ἡ Κρέουσα καὶ ὁ Ξοῦθος, περὶ παίδων μαντευόμενοι· πορευθέντες γὰρ πεζῇ καὶ κατὰ θάλασσαν, κατέλιπον τὸ πλοῖον ἐν Κρίσῃ, ὅθεν τῇ ἱερᾷ ὁδῷ τῇ πρὸς τὸν

Παρνασσὸν φερούση—ἐκ γὰρ Κρίσης ὁδοῦ ἀνάντης τεσσαράκοντα σταδίων ἐς Δελφοὺς φέρει—ἐς τὸ χρηστήριον ἀνέβαινον πολλῶν ἄλλων ξυμπορευομένων.

## EXERCISE XLIII

Give the Greek of: 1. There was a tripod over the chasm. 2. Much vapour used to envelop the Pythian (priestess) as she sat (*Partc.*) on the great tripod. 3. We will not interpret what is unintelligible to many but clear to you. 4. Was it by land that you were traveling, stranger? 5. Do you say that great throngs of men journey to Delphi every year and see the woman sitting on the tripod and crying out many indistinct utterances in a loud voice? 6. On these sacred days she appears to them<sup>1</sup> all to be out of her senses. 7. Once upon a time long ago a certain man fell into the chasm. 8. Did he<sup>1</sup> too become frenzied when the vapour enveloped him? 9. It is no longer possible, they say, to find this chasm.

## § 78. Nouns and Adjectives with stem in σ.

	NOUN.		ADJECTIVE.
	<i>Neuter.</i>		<i>Masc. and Fem. Neuter.</i>
S.	N. γένος, <i>race, kind,</i>	σαφής, <i>clear</i>	σαφές
	V. γένος [ <i>class</i>	σαφές	σαφές
	A. γένος	σαφή	σαφές
	G. γένους	σαφοῦς	
	D. γένει	σαφεῖ	
P.	N. V. A. γένη	σαφεῖς	σαφή
	G. γενῶν	σαφῶν	
	D. γένεσι(ν)	σαφέσι(ν)	
D.	N. V. A. γένει	σαφεῖ	
	G. D. γενοῖν	σαφοῖν	

<sup>1</sup> Use ἐκεῖνος.

**REMARK.**—It is convenient to observe that all Neuter nouns with Nom. in *-ος* are declined like *γένος* and all Masc. or Fem. nouns with Nom. in *-ος* are declined like *λόγος*. Hence if you know the gender of such a noun, you know its declension.

**NOTE.**—The stem of *γένος* in the other forms was originally *γενεσ-*, but since in the earliest Greek (as we have seen in § 19 NOTE: cf. § 125) *-σ-* between two vowels was lost, the Gen. became *γένεος*, which in Attic was contracted to *γένους*, and the Dative *γένει*, which was contracted to *γένει*. So the stem of *σαφής* was *σαφεσ-*. (On these stems in Latin, e.g. *genus*, *generis*, see *LIMEN*, § 96 NOTE).

§ 79. Proper Names in *-ης* are in the 3rd Declension if their final part is derived from neuter nouns of the 3rd declension, thus:

From *γένος*, *race*, *σθένος*, *strength*, *κράτος*, *power*, *τέλος*, *end*, we have e.g. *Διογένης*, *Δημοσθένης*, *Σωκράτης*, *Ἀριστοτέλης*. *κλέος*, *glory*, gives e.g. Nom. *Περικλῆς* (from *Περικλῆς*), Voc. *-κλείς*, Acc. *-κλέα*, G. *-κλέους*, D. *-κλεί* or *-κλέει*.

Contrast with these *Αἰσχίνης* and most names in *-δης* (e.g. *Σιμωνίδης*), declined like *ναύτης* (§ 25 NOTE).

**NOTE.**—But in Proper Names the pattern of *ναύτης* is often partly followed, and the Accusative of the names given above sometimes has *-ην*, as *Σωκράτην* in Xenophon but not Plato, and *Δημοσθένην* in the texts of Aeschines, but not in those of Demosthenes himself.

§ 80. A similar loss of *-σ-* is found in a few Neut. Nouns with Nom. Sing. in *-ας*: thus e.g. Sing. N. V. A. *γέρας*, *prerogative*; G. *γέρως*; D. *γέρα*; Pl. N. V. A. *γέρα*; G. *γερῶν*; D. *γέρασι(ν)*; where the Gen. Sing. is contracted from *γέραος*, which was once *\*γερασος*.

## EXERCISE XLIV

(a) Give the Gen. Sing. and Acc. Plur. of:

ἔτος (τό), year

ὄρος (τό), mountain

μέρος (τό), part, portion

τείχος (τό), wall, fort

and the Gen. and Dat. Sing. of κέρδος (τό), gain, and  
κράτος (τό), power, supremacy

(b) Give the Gen. and Dat. Sing. and Plur. of:

ἀκρατής, ἐς, without self-  
control, incontinent

ἀφανής, ἐς, unseen, obscure

ἀκριβής, ἐς, clear, exact

δυστυχής, ἐς, unfortunate

ἀληθής, ἐς, true

εὐγενής, ἐς, well-born, noble

ἀσαφής, ἐς, not clear, indis-  
tinct

ψευδής, ἐς, false

εὐμενής, ἐς, kindly, gracious

## THIRD DECLENSION (continued)

## STEMS IN -υ- AND -ι-

§ 81. The simplest form of declension of Stems in -υ- has Nom. S. in -ῦς and follows the type of the Consonantal class except that the Acc. Sing. of Masc. and Fem. Nouns ends in -ῦν, and Acc. Plur. in -ῦς, thus:

N.	A.	G.	D.
S. ὀφρύς (ῆ), eye-	ὀφρύν	ὀφρύος	ὀφρύι
P. ὀφρύες [brow	ὀφρῦς	ὀφρύων	ὀφρύσι(ν)

Similarly δάκρυ (τό), a tear, save that the Acc. Sing. is of course δάκρυ and the Nom. and Acc. Pl. δάκρυα.

REMARK.—The declension of ἥρως, ὁ, hero, deified person, demi-god, is precisely parallel (Gen. ἥρωος, Nom. Pl. ἥρωες), save in the Acc. S. and Pl. which are ἥρωα, ἥρωας respectively (rarely ἥρω and ἥρως).

## EXERCISE XLV

Like *ὀφρύς* decline (a) in full *ἰχθύς* (ὁ), 'a fish', and *βότρυς* (ὁ), 'a bunch of grapes'.

(b) in the Singular *ἰσχὺς* (ἡ), 'strength'; *ῥῖς* (ἡ), 'a sow'.

(c) in the Plural *μῦς* (ὁ), 'a mouse', 'rat'; *δρῦς* (ἡ), 'an oak'.

§ 82. But the commonest types of stems in *-υ-* and *-ι-* show *ῥ* and *ῖ* and are thus declined:

S.	N. πόλις (ἡ), <i>city</i>	πρέσβυς (ὁ), <i>old man</i>
	V. πόλι	πρέσβυ
	A. πόλιν	πρέσβυν
	G. πόλεως	πρέσβεως
	D. πόλει	πρέσβει
P.	N.V. πόλεις	πρέσβεις
	A. πόλεις	πρέσβεις
	G. πόλεων	πρέσβεων
	D. πόλεσι	πρέσβεσι
D.	N.V. A. πόλει	πρέσβει
	G. D. πολέοιν	πρεσβέοιν

REMARK.—Nouns like *πόλις* are all Feminine, save those which denote males, as *ὁ μάντις*, *the soothsayer*.

2. The Neuter noun *ἄστυ*, *town*, *the city* (as contrasted with the country, or the suburbs), makes Nom. Acc. Pl. *ἄστυ* and its Gen. and Dat. Sing. and Pl. like *πρέσβυς*.

NOTE 1.—The anomalous accent (§ 5 (c)) of *πόλεως* has remained from the older form *πόλῃος*, and the Gen. Pl. has followed the Gen. Sing. (On *πόλῃος* v. § 176 NOTE.)

NOTE 2.—The Plural of *πρέσβυς* generally has the meaning *envoys*, being used as the Plural of *πρεσβευτής* (ὁ).

§ 83. Some Nouns with Dental Stems whose Nom. Sing. ends in *-ις* follow πόλις in the Acc. Sing.

Thus χάρις (ή), χάριτος, *grace, favour, gratitude*, has Acc. χάριν; ὄρνις<sup>1</sup> (ό, ή), ὄρνιθος, *bird*, has ὄρνιν.

NOTE.—The practice appears to be that Dental Nouns in *-ις*, when not accented on the *-ι-*, have in prose writers their Acc. Sing. in *-ιν*.

### EXERCISE XLVI

(a) Decline in full στάσις (ή), *faction, civil disturbance*, and πῆχυς (ό), *fore-arm, cubit, ell*.

(b) Give the Genitive, Dative, and Acc. Singular of:

(i) like πόλις

αἵρεσις (ή), *choice*

δύναμις (ή), *power*

κρίσις (ή), *decision*

πίστις (ή), *trust, faith*

τάξις (ή), *arrangement, rank*

ὕβρις (ή), *insolence, outrage*

φύσις (ή), *nature*

(ii) like πρέσβυς

πέλεκυς (ό), *axe*

(iii) like χάρις

ἔρις (ἐριδ-) (ή), *strife*

§ 84. Like πρέσβυς and ἄστυ is declined a class of very common Adjectives whose Nom. Masc. and Neut. end in *-υς* and *-υ* respectively; e.g. ἡδύς, ἡδύ, *sweet, pleasant*; but these form their Gen. Sing. (Masc. and Neut.) in *-εος* (ἡδέος), and do not contract the Neut. Plur. in *-εα* (ἡδέα): the Fem. Stem of these Adjectives is *-εῖα* (ἡδεῖα) declined like εὔνοια (§ 40). Thus

<sup>1</sup> In Tragedy the *-ι-* of the Nom. Sing. is sometimes short, just as in πόλις.

SINGULAR.			PLURAL.		
M.	F.	N.	M.	F.	N.
N. ἡδύς	ἡδεῖα	ἡδύ	ἡδεῖς	ἡδεῖαι	ἡδέα
V. ἡδύς <sup>1</sup>	ἡδεῖα	ἡδύ	ἡδεῖς	ἡδεῖαι	ἡδέα
A. ἡδύν	ἡδεῖαν	ἡδύ	ἡδεῖς	ἡδεῖας	ἡδέα
G. ἡδέος	ἡδεῖας	ἡδέος	ἡδέων	ἡδεῖων	ἡδέων
D. ἡδεῖ	ἡδεῖα	ἡδεῖ	ἡδέσι(ν)	ἡδεῖαις	ἡδέσι(ν)

## DUAL.

	M.	F.	N.
N. V. A.	ἡδεῖ	ἡδεῖα	ἡδεῖ
G. D.	ἡδέοιν	ἡδεῖαιν	ἡδέοιν

## EXERCISE XLVII

(a) Give the Gen. Sing. and Nom. and Acc. Plur. in all Genders of:

βαρύς, *heavy*

εὐρύς, *broad*

βραδύς, *slow*

ὀξύς, *sharp, keen*

βραχύς, *short*

ταχύς, *swift*

(b) Derive: crisis, syntax, metropolis, oxygen, physiology, necromancy, dynamics, dryad, brachylogy, heresy, barytone, ornithology, political, heroic.

## EXERCISE XLVIII

(a) Give the English of: 1. πολλήν χάριν ἔχω σοι, ὦ Περικλεῖς. 2. οἱ μάντις πολλὰ καὶ ἀσαφῆ ἀγγέλλουσιν ἡμῖν. 3. πῶς δὴ ἐβουλεύσαντο οἱ πρέσβεις ὥστε τὴν στάσιν παῦσαι; 4. εἰ δὲ οὗτοι οἱ πολῖται παύσουσι τοὺς ἄλλους τῆς ὑβρεως, οὐ δεῖ φόβον ἔχειν στάσεως. 5. διὰ τί λέγεις τῇ φύσει ταῦτα τὰ θηρία ταχέα εἶναι; 6. ἐπύθετο ταύτην τὴν ὁδὸν εὐρείαν οὔσαν<sup>2</sup> καὶ βραχεῖαν. 7. φέρε μοι πέλεκυν ὀξύ, δεῖ γὰρ σφάζειν τὴν ὕν.

<sup>1</sup> The older form ἡδύ sometimes occurs.

<sup>2</sup> Tr. 'that (this road) was' (§ 111).

(b) *Give the Greek of*: 1. The old man cannot himself save our city, but he will train and teach the young men. 2. This street (road) of the city was ten feet wide. 3. At Athens the nobles used to hold the supremacy in the city. 4. This young man, about whom they say many false (things), is by nature friendly and true. 5. Did you ascertain that the bunches of this vine were heavy? 6. In the course of this year terrible civil disturbances arose (say 'became') in this unhappy island, for keen was the strife for (say 'about') supremacy. 7. For men are always incontinent (in lust) of gain.

## EXERCISE XLIX

*Story of Ion (continued).*

ἀγκών, ὠνος (ὅ), *bend of the arm, nook, corner*

αἶνιγμα (τό), *a dark saying*

ἐπιβουλή (ή), *plot*

ἔφηβος (ὅ), *a youth of eighteen years of age*

θνητός ή, ὄν, *mortal* (Dor. θνᾱτός)

θριγκός (ὅ), *coping, cornice*

θυμέλη (ή), *altar*

Ἴωνες (οἱ), *the Ionians*

κύκνος (ὅ), *swan*

δῆστός (ὅ), *arrow*

πρόγονος (ὅ), *ancestor*

πρόσωπον (τό), *face*

πτέρυξ, -υγος (ή), *wing*

φήμη (ή), *saying, utterance* (Dor. φᾱμή)

φάρμακον (τό), *charm, drug*

φοινικοφαής, ἐς (poet.), *ruddy-gleaming*

γεύεσθαι, *to taste* (with Gen.)  
ἐπανῆλθον (2nd Aor.), *I returned*

καταμαθεῖν (2nd Aor. Inf.), *to learn clearly*

κατεῖδον (2nd Aor.), *I beheld*  
κινήσω (Fut.), *I shall stir, disturb*

κτείνειν (poet. for prose ἀποκτείνειν), *to strike, kill*

νεοσσεύειν, *to build a nest*

νομίζειν, *to think*

παράγειν, *to move away*

στάς, στάσα, στάν (2nd Aor. Partc.), *having stood, standing*

ἄλλη (Dor. ἄλλα), *by another way*

πρό (Prep.) with Gen., *before*

πρός (Prep.) with Gen., *in front of, in the region of, near*

τῷ ὄντι, *in reality, truly*

ἔτυχεν ὢν, *he happened to be ; he was, as it happened.*

εἰ γένοιτο, *oh that there may (or might) be !*

δίκην λαβεῖν, *to exact punishment*

(α) ὁ δὲ Ἴων, ἔφηβος ἤδη γενόμενος, ἔτυχε στὰς πρὸ τῶν θυρῶν τοῦ ἱεροῦ τοῖς οἰστοῖς σοβῶν (Parte. N. Sing. *scaring*) τοὺς ὀρνίθας οἱ ἐν τοῖς ἀγκῶσι καὶ θριγκοῖς τοῦ ἱεροῦ ἐνεόσσευον πολλοί, καὶ οὕτως ᾗδεν·

ὁδε<sup>1</sup> πρὸς θυμέλᾱς<sup>2</sup> ἄλλος ἐρέσσει<sup>3</sup>,

κύκνος· οὐκ ἄλλα

φοινῖκοφαῇ πόδα κινήσεις ;

πάραγε πτέρυγας.

κτείνειν δ' ὑμᾶς αἰδοῦμαι<sup>4</sup>

τοὺς θεῶν ἀγγέλλοντας φάμας

θνατοῖς.

ἡ δὲ Κρέουσα, ἐπεὶ τὸν παῖδα κατεῖδε καλὸν ὄντα καὶ γενναῖον τὸ πρόσωπον, θαυμάζουσα “εἴ μοι γένοιτο” ἔφη “τοιόσδε παῖς”.

(β) καὶ δὴ μαντευσαμένῳ τῷ Ξούθῳ τὸ μὲν πρῶτον ὁ θεὸς ἔχρηξεν αἰνιγμά τι ᾧπερ ἐσφαλμένη (Pf. Parte. Pass. *deceived*) ἡ Κρέουσα, καὶ τὸν Ἴωνα ἐχθρὸν αὐτῇ νομίζουσα, φαρμάκοις ἀποκτείνειν αὐτὸν βουλευεῖ· ἔπειτα καταμαθὼν ὁ Ἴων τὴν ἐπιβουλὴν αὐτῆς διὰ τῶν ὀρνίθων, ὧν εἰς τις τοῦ φαρμάκου γευσάμενος εὐθὺς ἀπέθανε, διασώζεται, παρὰ δὲ τῆς Κρεούσης δίκην λαβεῖν ἤδη ἐπιχειρεῖ (*sets about*, with Inf.). τότε δὲ ἡ Πυθίᾱ πᾶσαν τὴν ἀλήθειαν ἀποφαίνει, δείξασα ὅτι τῷ ὄντι παῖς ἄρ' ἦν ('was indeed', 'was after all') τῆς Κρεούσης ὁ Ἴων. ὥστε πολλὰ δὴ χαίροντες πάντες ἐς Ἀθήνας ἐπανῆλθον καὶ οὗτος ὁ Ἴων πρόγονος ἦν, ὡς ἔφασαν οἱ Ἀθηναῖοι, τῶν Ἰώνων. ἐβούλοντο γὰρ αἰεὶ οἱ Ἕλληνες ἢ θεὸν τινα ἢ ἥρωα ἑαυτοῖς πρόγονον εἶναι.

<sup>1</sup> The Pron. ὁδε used as a Predicate often means 'here'.

<sup>2</sup> Doric for Attic θυμέλης. (The metre is given in p. 259 footnote.)

<sup>3</sup> 'wings its way', lit. 'rows'; cf. Verg. *A.* vi. 19 'rēmigium alarum'.

<sup>4</sup> 'I feel respect for, scruple to.'

## EXERCISE L

*Give the Greek of:* 1. We happened to be standing before the door of the house. 2. The birds always used to nest in the crannies of this temple. 3. The boy wished me to shoot the birds with my arrows. 4. We learnt clearly to-day from the prophetess many things which we must tell to the citizens. 5. Great crowds are coming by the road which leads to the mountain. 6. Creusa was surprised (wondered) when she saw her son, and Ion when he saw his mother. 7. We wish to inquire-of-the-oracle in what country the god bids us build a new city. 8. The Achaeans were a race of men who came into Greece many years later. 9. The prophet bade us sacrifice pigs and goats on the altar at the doors of the temple-of-the-hero (ἡρώων).

§ 85. Most Adjectives are 'compared' by adding the suffix *-τερος*, *-τέρᾱ*, *-τερον* to the Stem of the Masc. Positive Adj. to form the Comparative, and the suffix *-τατος*, *-τάτῃ*, *-τατον* to form the Superlative. Thus

<i>Positive.</i>	<i>Stem.</i>	<i>Comparative.</i>	<i>Superlative.</i>
δίκαιος <i>just</i>	δικαιο-	δικαιότερος	δικαιότατος
κοῦφος <i>light</i>	κουφο-	κουφότερος	κουφότατος
πικρός <i>bitter, caustic</i>	πικρο-	πικρότερος	πικρότατος
γλυκός <i>sweet</i>	γλυκυ-	γλυκύτερος	γλυκύτατος
σαφής <i>clear</i>	σαφεσ-	σαφέστερος	σαφέστατος

Contrast with these the slightly different type in

<i>Positive.</i>	<i>Stem.</i>	<i>Comparative.</i>	<i>Superlative.</i>
σοφός	σοφο-	σοφώτερος	σοφώτατος
<i>clever, wise</i>			
πλούσιος	πλουσιο-	πλουσιώτερος	πλουσιώτατος
<i>wealthy</i>			

The rule is, then, that the ο of the final syllable of the stem is lengthened when the preceding syllable is short.

NOTE.—The type with the long vowel perhaps arose in early Greek from adverbs in -ω, *άνω, κάτω, πρόσω*, whence forms like *άνωτέρω, προσώτατα* (§ 123); and it affected only those Comp. and Superl. Adj. which in shape most resembled these forms; *σοφώτατος* like *προσώτατα*; whereas *δικαιότερος* remained unaffected.

§ 86. Adjectives in -ων, -ονος (p. 68) have -εστερος, -εστατος. Thus

σώφρων, *of sound mind, sober, temperate, discreet,*  
 σωφρονέστερος, σωφρονέστατος  
 εὐδαίμων, *blessed, fortunate,* εὐδαιμονέστερος, εὐδαι-  
 μονέστατος

§ 87. Notice also the special formations in  
 εὖνους (§ 158), *kindly-disposed,* εὖνούστερος, εὖνού-  
 στατος

χαρίεις (§ 60), *graceful,* χαριέστερος, χαριέστατος  
 παλαιός, *ancient,* παλαιότερος, παλαιάτατος  
 (also παλαιότερος, παλαιότατος)

ἡσυχος, *peaceful,* ἡσυχαιότερος, ἡσυχαιάτατος

φίλος, *dear*, μᾶλλον φίλος<sup>1</sup> (§§ 116, 123), φίλτατος, μάλιστα φίλος

NOTE.—Other forms of Compar. and Superl. will be given in § 113.

§ 88. Notice now the following examples :

οὗτος ὁ παῖς σωφρονέστερός ἐστι τοῦ ἀδελφοῦ ἢ ὁ ἀδελφός

*this boy is more discreet than his brother*

These two usages are similar to the Latin uses of the Comparative with the Ablative and with *quam* respectively.

REMARK.—With ἢ just as with Latin *quam*, the words brought into comparison must be in the same Case.

NOTE.—This use of the Genitive had probably, as in Latin, originally an Ablative meaning, ‘starting from (the standard of)’. But it may also have been regarded as a true Genitive, so that e.g. in the above example the meaning was taken to be ‘the boy was his brother’s superior in discretion’.

§ 89. The Greek Comparative, like the Latin, often expresses comparison not with any particular person or thing but only with the general nature of persons or things. Thus it means often

(α) ‘more than usual’, or ‘comparatively’, or ‘more than most people’; ἱλαρώτερος φαίνη μοι, ὦ φίλε, σήμερον, *you seem in rather good spirits to-day, my friend*.

<sup>1</sup> The Comparative φίλτερος which appears occasionally in Homer is never used in Attic prose. The Superlative φίλτατος remained in use probably because it was in frequent use in the Vocative ὦ φίλτατε, *dearest*; and in the phrase τὰ φίλτατα, *one’s dearest possessions* (including the folk to whom this Vocative would be addressed).

(b) Sometimes also 'more than one could wish', 'too'; *πικρότερος ἦν χθὲς ὁ ἰατρός*, *the physician was too caustic yesterday*.

(c) Similarly the Superlative often means no more than 'very', 'especially'; *ἀνὴρ σοφώτατος*, *a very clever man*; *ἔργον χαλεπώτατον*, *a very difficult piece of work or achievement*.

## EXERCISE LI

*Give the Comparative and Superlative of:*

<i>χαλεπός</i> , difficult	<i>ἀληθής</i> , true
<i>ἀνδρείος</i> , brave, manly	<i>εὐτυχής</i> , lucky, fortunate
<i>δειλός</i> , cowardly	<i>δυσδαίμων</i> , ill-fated
<i>δυνατός</i> , capable, powerful	<i>ἄνους</i> , senseless, stupid
<i>ἰσχυρός</i> , strong	<i>εὐκλής</i> , famous
<i>νέος</i> , young	<i>ἀσφαλής</i> , safe
<i>ἀλλότριος</i> , alien, belonging to others	<i>έτοιμος</i> , ready

§ 90. The Cardinal Numerals 1–20 are these<sup>1</sup>:

1 εἷς, μία, ἓν	11 ἑνδεκα
2 δύο	12 δώδεκα
3 τρεῖς, τρία	13 τρεῖς (τρία) καὶ δέκα
4 τέσσαρες, τέσσαρα <sup>2</sup>	14 τέσσαρες (-α) καὶ δέκα
5 πέντε	15 πεντεκαίδεκα
6 ἕξ	16 ἑκκαίδεκα
7 ἑπτὰ	17 ἑπτακαίδεκα
8 ὀκτώ	18 ὀκτωκαίδεκα
9 ἑννέα	19 ἑννεακαίδεκα
10 δέκα	20 εἴκοσι(ν)

<sup>1</sup> The remaining numerals are given on pp. 98, 150, 155.

<sup>2</sup> In later writers *τέτταρες*, *τέτταρα* (cf. *τάσσω* and *τάττω*),

§ 90 *a*. Of these the following are declined :

ONE.			TWO.
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>M. F. N.</i>
N. εἷς	μία	ἓν	δύο
A. ἕνα	μίαν	ἓν	δύο
G. ἐνός	μιᾶς	ἐνός	δυοῖν
D. ἐνί	μιᾷ	ἐνί	δυοῖν

THREE.		FOUR.	
<i>M. F.</i>	<i>N.</i>	<i>M. F.</i>	<i>N.</i>
N. τρεῖς	τρία	τέσσαρες	τέσσαρα
A. τρεῖς	τρία	τέσσαρας	τέσσαρα
G. τριῶν		τεσσάρων	
D. τρισί(ν)		τέσσαρσι(ν)	

REMARK.—Like εἷς are declined its Compounds :

οὐδεῖς οὐδεμία οὐδέν } *no one, nothing*  
 μηδεῖς μηδεμία μηδέν }

## EXERCISE LII

*Give the Greek of:* 1. You saw three very ancient cities in one day. 2. In my father's house are seven very fortunate children. 3. All are children of one father and one mother. 4. You must walk 14 stades to-day and 20 to-morrow. 5. They shot by night with arrows four swans who were building their nests beside the river. 6. We sent to Crete twelve young men and twelve maidens. 7. I have nine friends in this boat, all very unlucky; but I am the most unfortunate of all.

## EXERCISE LIII

*Wanderings of Odysseus.*

ἄλγος, -ους (τό), *grief, pain*  
 ἄνεμος (ός), *wind*  
 Ἰθάκη (ή), *Ithaca* (one of the  
 Ionian islands, cf. Ex.  
 LVII)

Κύκλωψ, -ωπος (ός), *a Cyclops*  
 ξένια (τά), *friendly gifts*  
 (given to a guest by his  
 host)

Ὀδυσσεύς, -έως (ός), *Odysseus*,  
*Ulysses*

ὄνομα, -ατος (τό), *name*; (as  
 indecl. Adv.), *by name*

Τρωικά (τά), *the Trojan war*  
 (lit. matters)

χρῆμα (τό), *a thing, creature*

ἄθάνατος, ον, *immortal*

ἐσπέριος, ᾱ, ον, *Western*

ἄσεβής, ἐς, *impious*

θαυμαστός, ή, όν, *wonderful*

ός (with Acc. of person), *to*

πρίν (with Inf.), *before*

ἀπονοστεῖν, *to return home*

ἀφικέσθαι (2nd Aor.), *to*  
*arrive*

ἐποίησα (1st Aor.), *I made*

ἐτύφλωσα (1st Aor.), *I blinded*

καθεύδειν, *to sleep*

κατεσθίειν (2nd Aor. κατέ-

φαγον), *to devour*

ναίειν, *to dwell* (poet.)

ἔπαθον (2nd Aor.); *I experi-*  
*enced, suffered*

περιγίγνεσθαι, *to be superior*  
*to, survive*

ἐνθα, *where*

ἐνταῦθα, *here, there*

μόλις (Adv.), *with difficulty*

οἴκαδε, *homewards*

μῦθολογοῦσι<sup>1</sup> δὴ ἄλλα τε πολλὰ "Ἕλληνες καὶ ὅτι  
 μετὰ τὰ Τρωικὰ οὐκ εὐθὺς ἐς τὴν Ἰθάκην ἔπλευσεν ὁ  
 Ὀδυσσεὺς ἀλλ' ἐπὶ τῶν ἐσπερίων ἐνταῦθα δὲ πρὶν  
 οἴκαδε ἐπανελθεῖν πολλῶν κινδύνων περιεγένετο καὶ  
 πολλῶν μὲν ἀνθρώπων ἄσκη ἰδὼν, πολλὰ δὲ ἄλγη  
 τῷ θυμῷ παθὼν, πολλῶ χαλεπώτερα ἔφερεν ἢ οἱ ἄλλοι  
 "Ἕλληνες. ὁ γὰρ Κύκλωψ, Πολύφημος ὄνομα, δεινότα-  
 τόν τι χρῆμα καὶ ἀσεβέστατον, τῶν ἐταίρων αὐτοῦ ἐξ  
 κατέφαγεν· οἱ δὲ ἄλλοι καθεύδοντα αὐτὸν τυφλώσαντες  
 καὶ μόλις ἀποφυγόντες ἀφίκοντο ἐς τὴν Αἰολίαν νῆσον,  
 ἐνθα ἔναιεν ὁ Αἴολος, φίλος ὢν τοῖς ἀθανάτοις, ᾧ τὸ  
 γέρας ἦν παύειν τε τοὺς ἀνέμους καὶ ἐξορνύναι (to rouse).

<sup>1</sup> 3rd Pl. Pres. Ind. *they tell stories about, tell in story.*

ἐκεῖνον γὰρ ταμίᾱν τῶν ἀνέμων ἐποίησεν ὁ τοῦ Κρόνου παῖς, ὡς γράφει "Ομηρος

"κείνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων."

ὁ δ' οὖν Αἴολος, ἐπεὶ τὸν ἥρωα εἶδεν ἀπονοστεῖν χρήζοντα ὡς τὴν γυναῖκα καὶ τὸν υἱόν, ἔδωκεν αὐτῷ, ὡς οἴκαδε πέμψων, θανμαστά τινα ξένια, εὐνούστατος ὢν.

### EXERCISE LIV

*Give the Greek of:* 1. Why did not Odysseus sail at once to Ithaca? Whither did he go? 2. The Cyclops, as they say, having devoured six of this man's comrades, the rest, in number (say 'being') some twelve, escaped and went with him to the island of which Aeolus was king. 3. They say that it was the prerogative of Aeolus to control the winds. 4. All the comrades of the hero longed to return to their wives and children. 5. I saw few cities of men, but bore ('was bearing') many sorrows in my heart. 6. After the Trojan war the Greeks experienced many dangers before they returned home. 7. For of all the heroes only one or two reached ('came to') their homes in safety ('safe').

§ 91. The Ordinal Numbers from 1st to 20th are these (the Fem. and Neut. are regularly formed in all; see § 19 REMARK):

1st	πρῶτος	7th	ἑβδομος
2nd	δεύτερος	8th	ὄγδοος
3rd	τρίτος	9th	ἐνατος
4th	τέταρτος	10th	δέκατος
5th	πέμπτος	11th	ἐνδέκατος
6th	ἕκτος	12th	δωδέκατος
		20th	εἰκοστός

From 13th to 19th the formation is of this type, τρίτος καὶ δέκατος.

## EXERCISE LV

*Give the Greek of:* 1. In the tenth year the Greeks took Troy. 2. We came on the seventh day of the third month. 3. Three of the slaves escaped; the fourth fell into the sea. 4. Thirteen men were sleeping in one house; one died and two went away in the night. 5. Who is eighth and who is fourteenth in the rank? 6. In the first battle the enemy suffered much ('many things').

## PERSONAL PRONOUNS

§ 92. Notice now the full declension of the Personal Pronouns.

FIRST PERSON.		SECOND PERSON.
S.	N. ἐγώ, I	σύ, you
	V.	σύ
	A. ἐμέ, με	σέ, σε
	G. ἐμοῦ, μου	σοῦ, σου
	D. ἐμοί, μοι	σοί, σοι
P.	N. ἡμεῖς	ὑμεῖς
	V. —	ὑμεῖς
	A. ἡμᾶς	ὑμᾶς
	G. ἡμῶν	ὑμῶν
	D. ἡμῖν	ὑμῖν
D.	N. V. A. νώ	σφώ
	G. D. νῶν	σφᾶν

REMARK.—On the forms ἐμέ and με, σέ and σε, κτλ., see pp. 11 and 27.

§ 93. (a) There is no true Pronoun of the 3rd Person in the Nominative; but when clearness or emphasis demands, the 3rd Person is expressed by (1) a Demonstrative Pronoun, *ὅδε, οὗτος, or ἐκεῖνος*; (2) or if *μέν* or *δέ* is wanted in the sentence by *ὁ μὲν, ὁ δέ*, as in *ἐγὼ μὲν γὰρ τὸν ἀδελφὸν ποιῆσαι ταῦτα ἐκέλευον, ὁ δὲ οὐκ ἤθελεν*, *I bade my brother do this, but he refused*; (3) occasionally, if *καί* is wanted, by *καὶ ὅς*, *and he*<sup>1</sup>.

(b) In the Oblique cases, as we have seen (§ 38), *αὐτόν, -ήν, -ό*, etc., are used.

NOTE.—(a) The forms *οἱ* (enclitic) Dat. Sing. *to him*, *σφέις* N. Pl., *σφᾶς* Acc. Pl., *σφῶν* G. Pl., *σφίσιν(ν)* D. Pl. (without the addition of the corresponding case of *αὐτός*, § 95) have an important use in Oratio Obliqua (§ 322), but no other in Attic Prose.

(b) The enclitics *νιν* and *μιν* are used in poetry for the Acc. 3rd Sing. and Pl., Masc. and Fem. (more rarely Neut.).

### REFLEXIVE PERSONAL PRONOUNS

§ 94. The combination of *αὐτός*, *self* (§ 38), with the Personal Pronouns (1st and 2nd Persons) results in the following forms:

	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
S. A.	ἐμαυτόν	-τήν	σεαυτόν	-τήν
G.	ἐμαυτοῦ	-τῆς	σεαυτοῦ	-τῆς
D.	ἐμαυτῶ	-τῇ	σεαυτῶ	-τῇ
			also σσαυτόν, etc.	
P. A.	ἡμᾶς αὐτούς	-τάς	ὑμᾶς αὐτούς	-τάς
G.	ἡμῶν αὐτῶν		ὑμῶν αὐτῶν	
D.	ἡμῖν αὐτοῖς	-ταῖς	ὑμῖν αὐτοῖς	-ταῖς

<sup>1</sup> *ὅς* in this phrase is an old pron. of emphasis; of which the Adv. is *ὥς*, *so, thus* (in Attic more often *ὡσαύτως*, *just so*).

§ 95. In the Third Person the forms are as follows:

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
S. A.	ἐαυτόν	-τήν	-τό	or αὐτόν, αὐτήν, αὐτό, etc.
G.	ἐαυτοῦ	-τῆς	-τοῦ	
D.	ἐαυτῷ	-τῇ	-τῷ	
P. A.	σφᾶς αὐτούς	-τάς		or ἐαυτούς -τάς -τά
G.	σφῶν αὐτῶν			ἐαυτῶν
D.	σφίσιν αὐτοῖς	-ταῖς		ἐαυτοῖς -ταῖς -τοῖς
				or αὐτούς, αὐτάς, αὐτά, etc.

REMARK.—In Poetry and in the Prose writers of the fourth (B.C.) and later centuries, the forms ἐαυτούς, -τάς, -τά (αὐτούς, -τάς, -τά) are used instead of σφᾶς αὐτούς, etc., and they sometimes appear in our texts of the earlier writers also.

§ 96. We have seen (§ 23) that for *his*, *her*, *its*, *their*, the Gen. of the Personal Pronoun is used and always follows the Noun: as ὁ πατήρ αὐτοῦ, *his father*; ἡ φωνή αὐτῆς, *her voice*. But when the reflexive sense *his own*, *her own*, *their own*, is required, the Gen. ἐαυτοῦ or αὐτοῦ, ἐαυτῆς or αὐτῆς, ἐαυτῶν or αὐτῶν is used, and placed next to the Article, as τὸν ἐαυτοῦ πατέρα ἔψευσεν, *he deceived his own father*.

Similarly ἐμαυτοῦ, σεαυτοῦ, etc.: τὸν σαυτοῦ ἀδελφὸν ψεύδεις.

NOTE (a). For 'their own' ὁ σφέτερος, -α, -ον, is used in Old Attic as well as ὁ ἐαυτῶν: e.g. τοῖς ἐαυτῶν (or τοῖς σφετέροις) παισὶν οὐ πιστεύουσιν, *they do not trust their own children*.

NOTE (b). The old and uncompounded forms, εἰ in the Acc. with a corresponding Gen. οὖ, Dat. οἷ, and the Plural forms σφᾶς, σφῶν, σφίσιν, are common in the older poets

in the Reflexive sense, and occasionally with the simple non-reflexive meaning of *him, her*, etc. (the commoner use of *σφᾶς*, etc., has been mentioned in § 93 NOTE).

### EXERCISE LVI

(a) *Give the English of:* 1. δυνατότεροι δὴ κατὰ θάλασσαν εἰσιν οἱ Ἀθηναῖοι τῶν Λακεδαιμονίων. 2. χαλεπώτερόν ἐστιν ἡμῖν ἢ ὑμῖν τοῦτο τὸ ἔργον. 3. ἡμεῖς δὲ οὐ δικαιότεροί ἐσμεν τῶν ἡμετέρων προγόνων ἀλλὰ εὐτυχέστεροι. 4. αἱ νῦν θυγατέρες γίνονται σοφώτεραι ἀλλ' οὐ σωφρονέστεραι ἢ αἱ ἐαυτῶν μητέρες. 5. οὗτος ὁ στρατηγὸς ἀνδρειότατος μὲν ἦν, δυστυχέστατος δὲ ἐν ταῖς μάχαις. 6. νεώτερος μὲν σοῦ ὁ ἐμὸς ἀδελφός, ἰσχυρότερος δὲ πολλῶ. 7. ἔφη σὲ ἐαυτοῦ εἶναι ἀνδρειότερον.

(b) *Give the Greek of:* 1. The children of this man are very senseless now and later they will not be wiser, for they are always too ready to sleep. 2. Where shall we find a stronger boat than this? That one indeed is very heavy, but not strong. 3. The cities which obey wise rulers in accordance with the laws are happiest. 4. The enemy are braver than your men; therefore you must not go out to-day from your walls. 5. You must remember what I said yesterday, if you wish to be wiser. 6. Be kinder, children, to other children who are younger than yourselves. 7. The Athenians were the most ancient race as well as ('both . . . and') the cleverest (race) of all the Greeks.

§ 96 a. The Negative used with the Inf. is always μή, cf. § 31, except when the Inf. is oblique and represents a statement of the Or. Recta: thus

κελεύω σὲ ἀπελθεῖν καὶ ἐκεῖνο μὴ ποιεῖν, *I bid you go away and not do that*

τῶν δὲ παίδων ἤθελε φείδεσθαι· οὐδὲν γὰρ ἐκείνους ἀμαρτήσιν, *the children he was willing to spare, 'for', thought he, 'they will do no harm'.*

## EXERCISE LVII

*Wanderings of Odysseus (continued).*

ἀσκός (ὁ), *leather bag*  
 ἔπος (τό), *word*; in Pl. also,  
*poetry, epic poems*  
 Ζέφυρος (ὁ), *Zephyr, west*  
*wind*  
 θύελλα (ἡ) (poet.), *hurricane*  
 Ἰόνιος κόλπος (ὁ), *the Ionian*  
*Gulf (the Adriatic)*  
 καπνός (ὁ), *smoke*  
 πατρίς, -ίδος (ἡ), *native land*  
 σχοινίον (τό), *cord*  
 ὕπνος (ὁ), *sleep*  
 ἀλλήλους, ἄς, α, *each other*  
 ἄργυρος (ὁ), *silver*  
 ἀργυρῷ (Adj. Neut. Dat. S.),  
*made of silver*  
 ἕκαστος, η, ον, *each*  
 φθονερός, ᾶ, όν, *envious* (with  
 Gen.)  
 αἶψα (poet.), *swiftly*  
 ὀλίγον (Adv.), *a little*  
 σχεδόν, *near, almost*

ἀγορεύειν, *to speak in public*  
 ἀρπάζειν (stem in δ- in Attic,  
 but in γ- in Homer, § 70),  
*to snatch away*  
 δι-ηγείσθαι (Fut. -ηγῆσομαι,  
 1st Aor. -ηγησάμην), *to*  
*relate*  
 ἐνείναι, *to be in*  
 ἐπάγεσθαι, *to bring on oneself*  
 ἐπῆλθον (2nd Aor.), *I came*  
*upon or over*  
 κατέδησα (1st Aor.), *I bound*  
*fast*  
 κατέκλεισα (1st Aor. of κατα-  
 κλείειν), *I shut up*  
 μαρθάνειν, *to learn*  
 παρέπνευσε (1st Aor.), *es-*  
*caped sideways (of wind)*  
 εἴπερ, *if indeed*  
 οὐδέ } *not even, nor yet,*  
 μηδέ } §§ 31, 96 a

λαβὼν γὰρ ἀσκόν τινα ἰσχυρότατον τοὺς μὲν ἄλλους ἀνέμους οὕτω κατακλείσας ὥστε μηδὲ ὀλίγον τι παραπνεῦσαι, σχοινίῳ ἀργυρῷ ἐν τῷ τοῦ ἀνακτος πλοίῳ κατέδησε τὸν ἀσκόν, τὸν δὲ Ζέφυρον ἐλεύθερον προῆκεν ('he let forth') ὥστε φέρειν τὰ πλοῖα ἐς τὴν Ἑλλάδα. οὕτως οὖν ἐννέα ἡμέρας καὶ νύκτας ἐπλεον ἐπὶ τοῦ

Ἰονίου κόλπον· τῇ δὲ δεκάτῃ ἐπεὶ ἐγγὺς ἦδη τῆς πατρίδος ἦλθον, ὥστε σχεδὸν οἰοί τε<sup>1</sup> εἶναι κατιδεῖν καὶ τὸν καπνὸν ἐκ τῶν ἑαυτῶν οἰκιῶν αἰρόμενον, ἐπῆλθε τὸν ἀνακτα αὐτὸν γλυκύτατος ὕπνος· ἐνταῦθα δὲ οἱ ἑταῖροι αὐτοῦ, ἀνούστεροι ὄντες καὶ φθονερώτεροι, κακῶς πρὸς ἀλλήλους ἡγόρευον, ὥσπερ διηγῆσατο ὕστερον ὁ Ὀδυσσεὺς αὐτός,

“καὶ μὲ ἔφασαν χρῦσόν τε καὶ ἄργυρον οἴκαδ’ ἄγεσθαι.”

Χρῆζοντες δὲ πάντες κατιδεῖν τί ἔνεστι τῷ ἀσκῷ, ἔλθον αὐτὸν καὶ—ἀλλὰ τὰ λοιπὰ τί δεῖ διηγέισθαι; ἀρπάσασα γὰρ αὐτοὺς ἡ θύελλα ἐς τὴν θάλασσαν ἔφερεν, εἶπερ δὴ ἐθέλετε αὐτοῖς τοῖς τοῦ Ὀμήρου ἔπεσι πιστεύειν—

“τοὺς αἰψ’ ἀρπάξασα φέρεν πόντονδε θύελλα.”

οὕτως οὖν σφίσιν αὐτοῖς οἱ φθονεροὶ πολλὰ ἀλγὴ ἐπάγονται.

### EXERCISE LVIII

*Give the Greek of:* 1. The dangers seemed so great that many of my friends returned each to his own home. 2. On the fifth day they came near their native land. 3. These men were rather stupid. 4. I tied the bag up with a cord and left it in your boat. 5. The sailors were eager at once to snatch and keep (ἔχειν) themselves what you were carrying in that bag. 6. You will relate the rest to my children to-morrow. 7. We are in the Ionian Gulf and near Ithaca. 8. Can you see the smoke rising from our houses? 9. Why did you hide yourself in my boat? 10. Being envious of our prince, we not only injured ourselves, but nearly brought (*Impf.*) death on ourselves and on our (friends).

<sup>1</sup> § 48; the same principle applies to the Subj. and Predicate of an Inf.-clause of any kind, as to those Inf.-clauses which depend on a verb of saying.

§ 97. Nouns of the Third Declension whose Stems end in diphthongs.

ἵππεύς (ὅ), *horseman*; βοῦς (ὅ, ἡ), *ox, cow*;  
ναῦς (ἡ), *ship*

S.	N.	ἵππεύς	βοῦς	ναῦς
	V.	ἵππεῦ	βοῦ	ναῦ
	A.	ἵππέᾱ	βοῦν	ναῦν
	G.	ἵππέως	βοός	νεώς
	D.	ἵππεϊ	βοί	νηί
P.	N. V.	ἵππῆς (or ἵππεῖς)	βόες	νῆες
	A.	ἵππέας	βοῦς	ναῦς
	G.	ἵππέων	βοῶν	νεῶν
	D.	ἵππευσι(ν)	βουσί	ναυσί
D.	N. V. A.	ἵππῃ	βόε	νηε
	G. D.	ἵππέοιν	βοοῖν	νεοῖν

REMARK 1. γραῦς (ἡ), *old woman*, Gen. γρᾱός, shows a declension similar to that of βοῦς.

2. Nouns in -ιεύς generally contract the Acc. and Gen. Sing. and Pl.: thus from Πλαταιεύς, *a citizen of Plataea*, we have Πλαται-ᾱ, -ῶς, -ᾱς, -ῶν for -ἑᾱ, -έως, -ἑᾱς, -έων respectively.

§ 98. The following peculiar stems may also be noticed here:—αἰδώς (ἡ), *modesty, self-respect, power of feeling shame*, πειθώ (ἡ), *persuasiveness, power of persuasion*, and ἔως (ἡ), *dawn* (Homeric ἥως). They are used in the Singular only.

S.	N.	αἰδώς	πειθώ	ἔως
	V.	—	πειθοῖ	—
	A.	αἰδῶ	πειθώ	ἔω
	G.	αἰδοῦς	πειθοῦς	ἔω
	D.	αἰδοῖ	πειθοῖ	ἔω

## EXERCISE LIX

(a) Like *ἰππεύς*, decline in full *βασιλεύς*, 'king', *ἱερεύς*, 'priest', *γονεύς*, 'father', in Pl. 'parents'.

(b) Decline in the Singular *Ὀδυσσεύς*, 'Ulysses' (Lat. Ulixes), and in the Plural *Δωριεὺς*, 'a Dorian'.

(c) Like *παιθώ*, decline *ἠχώ*, 'echo'.

§ 99. Notice now the inflexion of a group of Aorist tenses, some accounted Active, some Passive, but all with the same Personal endings.

2nd Aorist Intrans.	2nd Aorist Passive.	2nd Aorist Passive.	1st Aorist Passive.
<i>I arose, I was born</i>	<i>I appeared, I was shown</i>	<i>I was turned</i>	<i>I was stopped</i>
S. ἔφῦ-ν	ἐφάνη-ν	ἐτράπη-ν	ἐπαύθη-ν
ἔφῦ-s	ἐφάνη-s	ἐτράπη-s	ἐπαύθη-s
ἔφῦ	ἐφάνη	ἐτράπη	ἐπαύθη
P. ἔφῦ-μεν	ἐφάνη-μεν	ἐτράπη-μεν	ἐπαύθη-μεν
ἔφῦ-τε	ἐφάνη-τε	ἐτράπη-τε	ἐπαύθη-τε
ἔφῦ-σαν	ἐφάνη-σαν	ἐτράπη-σαν	ἐπαύθη-σαν
D. ἔφῦ-τον	ἐφάνη-τον	ἐτράπη-τον	ἐπαύθη-τον
ἐφύ-την	ἐφανή-την	ἐτραπή-την	ἐπαυθή-την

## Imperative.

S. 2 φάνηθι	τράπηθι	παύθητι
P. 2 φάνητε	τράπητε	παύθητε

## Infinitive.

φύναι	φανῆναι	τραπήναι	παυθῆναι
-------	---------	----------	----------

**Participle (§ 60).**

	φύς, φύσα, φύν <sup>1</sup>	φανείς, φανείσα, φανέν
stem	φυντ-	φανέντ-
	τραπείς, τραπείσα, τραπέν	
stem	τραπέντ-	
	παυθείς, παυθείσα, παυθέν	
stem	παυθέντ-	

§ 100. Similarly inflected are ἔβην, *I went*; ἔστην, *I stood* (in Doric and the earliest Greek ἔβαν, ἔστᾱν), ἀπ-έδρᾱν, *I ran away*, and ἔγνων, *I knew, recognised*: thus

<i>Indic.</i>	<i>Impv. (2 s.)</i>	<i>Inf.</i>	<i>Partc. (M. and F.)</i>	
ἔβην	βῆθι	βῆναι	βάς	βάσα
ἔστην	στήθι	στήναι	στάς	στάσα
-έδρᾱν	-δρᾶθι	-δρᾶναι	-δράς	-δράσα
ἔγνων	γνώθι	γῶναι	γνούς	γνούσα

NOTE.—The Passive sense which appears in some of these forms is later than the Intransitive sense, and arose out of it. The vowel -η- in such forms as ἐφάν-η-ν is the same as the -ē- in Latin intransitive verbs like *nitēre*, ‘to be shining’, *algēre*, ‘to be cold’.

§ 101. The 1st Aorist Passive is formed by adding -θην to the stem, as ἐπαύθην. But when the root ends in a Consonant various changes take place.

**Labial Stems** assimilate the final π or β to the aspirate, as ἐλείφθην from λείπω.

<sup>1</sup> This Neuter form is very rare.

**Palatal Stems** assimilate κ or γ, as ἐτάχθην from τάσσω.

**Dental Stems** change the dental to σ before θ, as ἐπείσθην from πείθω, ἐνομίσθην from νομίζω (§ 70).

**Liquid, Nasal, and Vowel Stems** usually undergo no change, as ἡγγέλθην.

### § 102. The Agent with Passive Verbs.

ἐπαύθη ὑπὸ τῶν πολεμίων  
*he was stopped by the enemy*

ἀπέθανεν ὑπὸ τῶν Ἀχαιῶν  
*he was killed (lit. died) by the Achaeans*

The **Agent**, then, with a Passive Verb or an Intransitive Verb used with a Passive meaning, is generally expressed by the **Genitive Case** with the Preposition ὑπό.

### EXERCISE LX

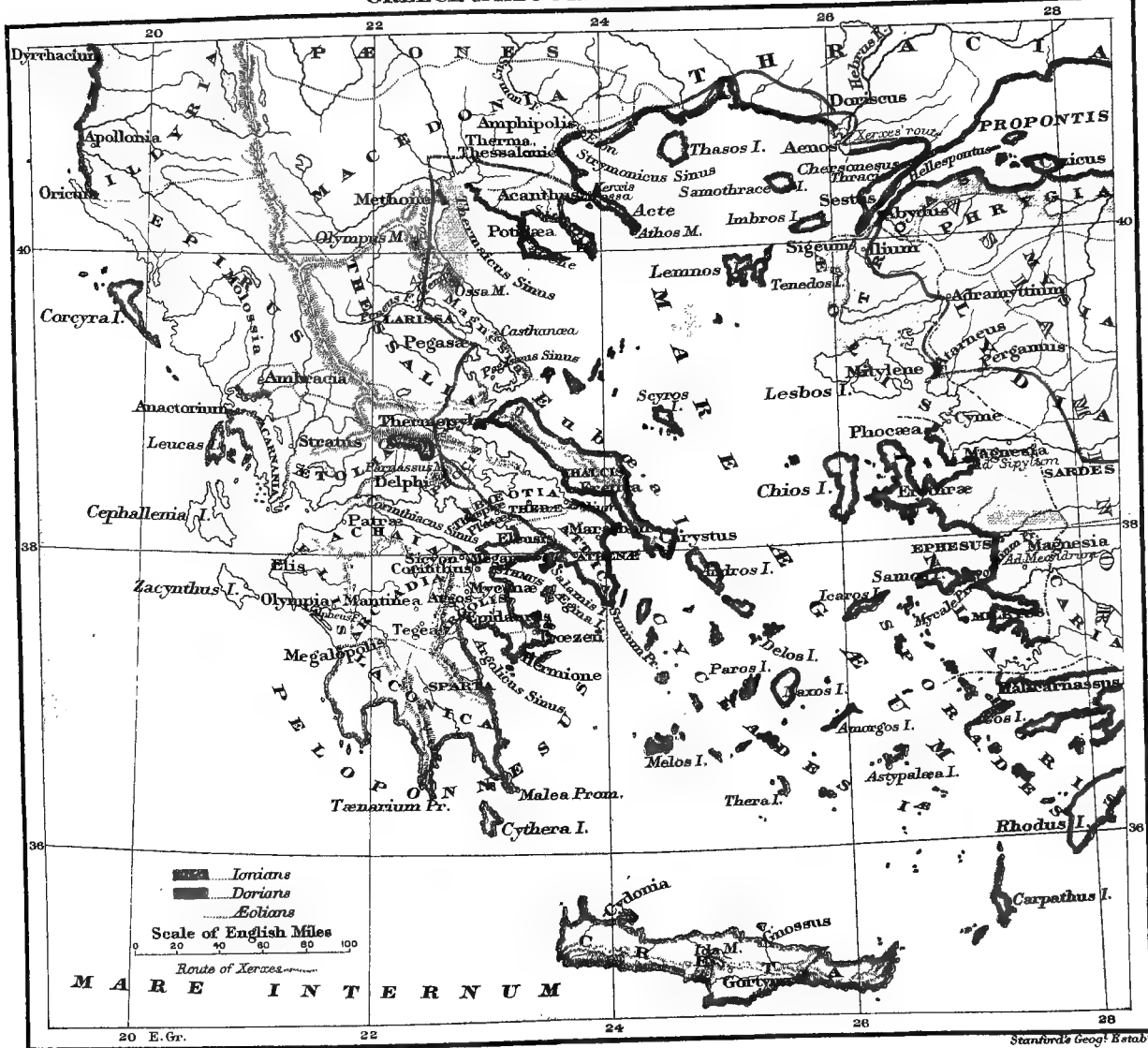
(a) Write down the 2nd Aor. Indic. Pass. of: δια-φθείρω (Stem -φθαρη-), 'I destroy', and the Infin. and Partc. (Nom. S. M. F.) of κατ-έβην, 'I descended', and of ἀνέστην, 'I stood up, departed, was made to go' (from home or country).

(b) Give the 1 Pl. of the 1st Aor. Indic. Pass. of: οἰκίζειν,<sup>1</sup> 'to establish', 'colonise'; ἀνδραποδίζειν, 'to enslave'; πράσσειν, 'to do, fare'; ψεύδειν, 'to deceive'; διώκειν, 'to pursue'; νομίζειν, 'to think'; καλύπτειν, 'to cover'; ὀπλίζειν, 'to arm'.

<sup>1</sup> The Futures (A. and M.) of these -ίζω verbs are given at § 141..



# GREECE & ADJOINING COASTS



London: John Murray, Albemarle Street.

## EXERCISE LXI

*The Ionians.*

Ἀγγλία (ἡ), *England*  
 γενεά (ἡ), *race, family*  
 ἔκγονος (ὁ), *descendant*  
 ζήτημα, -ατος (τό), *question*  
 οἰκῆτωρ, -ορος (ὁ), *inhabitant*  
 οἰκοῦντες, οἱ, *those dwelling in*  
 Πελοπόννησος (ἡ), *Pelopon-*  
*nesus*  
 πλήθος, -ους (τό), *multitude,*  
*number, common people*  
 φυλή (ἡ), *tribe*  
 ἅπας, -ᾶσα, -αν, *whole, all*  
 βόρειος, ᾶ, ον, *northern*  
 εὖοπλος, ον, *well-armed*  
 ἱκανός, ἡ, ὄν, *sufficient, capable*  
 Ἰωνικός, ἡ, ὄν, *Ionian, belonging*  
*to the Ionians*  
 μάχιμος, η, ον, *warlike*  
 ἀποκρίνεσθαι (dep.), *to answer*

διαφέρειν, *to differ*  
 ἐσ-έβαλον (2nd Aor.), *I in-*  
*vaded*  
 ἔσχον (2nd Aor. of ἔχω), *I*  
*laid hold of, got, held*  
 ἴσμεν, *we know*  
 καταβαίνειν (2nd Aor. κατέ-  
 βην), *to go down, descend*  
 κατέφυγον (2nd Aor.), *I fled*  
*for refuge*  
 μεμειγμένος, η, ον (Perf. Partc.  
 Pass. of μείγνυμι), *mixed*  
 τρέφειν, *to feed, support*  
 ἄλλοσε, *elsewhither, elsewhere*  
 ἦτοι . . . ἦ, *either (as I fancy)*  
 . . . *or*  
 μέντοι, *however, yet (second*  
*word)*  
 τί δέ; *what now?*

**Notice** the use of ἔχειν with Adv. in e. g.

φθονερῶς ἔχειν πρὸς τινα, *to be enviously disposed towards*  
*someone*

(a) τί δέ, ὦ παῖδες; ἄρ' οὐ πρότερόν ποτε ζήτημά τι εἶχετε περὶ τῶν Ἰόνων; τίς ποτ' ἤρετό με τοῦτο; ἀλλ' οὐδεὶς ἀποκρίνεται. ἄρ' αἰδώς τις ἅπαντας ὑμᾶς κατέχει; ἤρετο γὰρ εἰς γέ τις ὑμῶν, ἦτοι χθὲς ἢ πρότερον, τίνες ἦσαν οἱ τοῦ Ἰωνος λεγόμενοι ἔκγονοι. μεμειγμένοι δὴ ἦσαν οἱ Ἴωνες. ὥς γὰρ ἡμεῖς οἱ τὴν Ἀγγλίαν οἰκοῦντες ἀλλήλων ἐξ ἀρχῆς διαφέρομεν γενεᾷ καὶ φυλῇ, οὕτω καὶ οἱ Ἕλληνες. τούτων δὲ οἱ μὲν ἐν τῇ Ἀττικῇ ἦσαν παλαίτατοι. ἡμεῖς γάρ, ἔφασαν, αὐτόχθονες ἐσμεν. τῶν δὲ ἄλλων οἱ μὲν ἀπὸ τῶν Ἀχαιῶν ἐγένοντο, οἱ δὲ ἀπὸ τῶν Δωριῶν.

(b) ἐπειδὴ δὲ οἱ Δωριεῖς ἀπὸ τῶν βορείων ἀναστάντες



## EXERCISE LXI

*The Ionians.*Ἀγγλία (ἡ), *England*γενεά (ἡ), *race, family*ἔκγονος (ὁ), *descendant*ζήτημα, -ατος (τό), *question*οἰκῆτωρ, -ορος (ὁ), *inhabitant*οἰκοῦντες, οἱ, *those dwelling in*Πελοπόννησος (ἡ), *Peloponnesus*πλήθος, -ους (τό), *multitude, number, common people*φυλή (ἡ), *tribe*ἅπας, -ᾶσα, -αν, *whole, all*βόρειος, ᾶ, ον, *northern*εὖοπλος, ον, *well-armed*ικανός, ἡ, ὄν, *sufficient, capable*Ἰωνικός, ἡ, ὄν, *Ionian, belonging to the Ionians*μάχιμος, η, ον, *warlike*ἀποκρίνεσθαι (dep.), *to answer*διαφέρειν, *to differ*ἐσ-έβαλον (2nd Aor.), *I invaded*ἔσχον (2nd Aor. of ἔχω), *I laid hold of, got, held*ἴσμεν, *we know*καταβαίνειν (2nd Aor. κατέβην), *to go down, descend*κατέφυγον (2nd Aor.), *I fled for refuge*μεμειγμένος, η, ον (Perf. Partc. Pass. of μείγνυμι), *mixed*τρέφειν, *to feed, support*ἄλλοσε, *elsewhither, elsewhere*ἦτοι . . . ἤ, *either (as I fancy)*

. . . or

μέντοι, *however, yet (second word)*τί δέ; *what now?***Notice** the use of ἔχειν with Adv. in e. g.φθονερῶς ἔχειν πρὸς τινα, *to be enviously disposed towards someone*

(a) τί δέ, ὦ παῖδες; ἄρ' οὐ πρότερόν ποτε ζήτημά τι εἵχετε περὶ τῶν Ἰόνων; τίς ποτ' ἤρετό με τοῦτο; ἀλλ' οὐδεὶς ἀποκρίνεται. ἄρ' αἰδώς τις ἅπαντας ὑμᾶς κατέχει; ἤρετο γὰρ εἰς γέ τις ὑμῶν, ἦτοι χθές ἢ πρότερον, τίνες ἦσαν οἱ τοῦ Ἰωνος λεγόμενοι ἔκγονοι. μεμειγμένοι δὴ ἦσαν οἱ Ἴωνες. ὥς γὰρ ἡμεῖς οἱ τὴν Ἀγγλίαν οἰκοῦντες ἀλλήλων ἐξ ἀρχῆς διαφερόμεν γενεᾶ καὶ φυλῇ, οὕτω καὶ οἱ Ἕλληνες. τούτων δέ οἱ μὲν ἐν τῇ Ἀττικῇ ἦσαν παλαιῖτατοι· ἡμεῖς γάρ, ἔφασαν, αὐτόχθονές ἐσμεν. τῶν δὲ ἄλλων οἱ μὲν ἀπὸ τῶν Ἀχαιῶν ἐγένοντο, οἱ δὲ ἀπὸ τῶν Δωριῶν.

(b) ἐπειδὴ δὲ οἱ Δωριεῖς ἀπὸ τῶν βορείων ἀναστάντες

ἐς τὴν Πελοπόννησον ἐσέβαλον—μάχιμοι γὰρ ᾗσαν καὶ εὖοπλοι—τῶν τε ἄλλων οἰκητόρων καὶ τῶν Ἀχαιῶν οἱ μὲν ἡνδραποδίσθησαν, οἱ δὲ ἀναστάντες ἄλλοσέ τε καὶ ἐς τὰ ὄρη τῆς Ἀρκαδίᾳς κατέφυγον καὶ ἐς τὴν Ἀττικὴν. σμικρὰς μέντοι οὐσῃς τῆς Ἀττικῆς οὐδὲ ἱκανῆς ὥστε πλῆθος τοσοῦτον τρέφειν, πολλοὶ ἄνδρες τῶν τε Ἀθηναίων καὶ τῶν Ἀχαιῶν μεμειγμένων τὰς νήσους καὶ τὰς ἐν τῇ Ἀσίᾳ πόλεις ᾤκισαν Ἰωνος ἡγουμένου (*leading*). τούτων δὲ τῶν πόλεων τῶν Ἰωνικῶν εὐκλεέσταται εἰσιν ἢ τε Ἐφεσος καὶ ἡ Μίλητος.

### EXERCISE LXII

(a) Give the English of: 1. οὐκ ἐκώλυνον οὗτοι τὸν Σωκράτη ἀποθανεῖν ὑπὸ τῶν ἐχθρῶν. 2. ἐνομίσθη γὰρ τῶν τυράννων φίλος. 3. τρὶς τοῦ ἔτους οἱ ποιμένες κατέβησαν ἀπὸ τῶν ὄρων ἐς ἄστυ. 4. ποῦ κατελείφθη ὁ παῖς ὑπὸ τῶν γονέων; 5. ἐν τῷ ἱερῷ ὑπ' αὐτῶν ἐκείνον καταλειφθῆναι νομίζω. 6. ἀνέστη ἤδη ὁ τύραννος οὗτος ἐκ τῆς νήσου. 7. οἱ πρέσβεις φθονερώς εἶχον πρὸς τὸν ἥρωα.

(b) Give the Greek of: 1. Many of these priests were murdered by the shepherds. 2. We were left there by our parents when they were expelled from their homes by the Dorians. 3. When the (men) with Demosthenes appeared, the enemy fled to the hills. 4. In accordance with our vows, we went up to the temple by the long road. 5. You were thought a coward because you left your rank. 6. We were not deceived when these speakers said many very bitter and evil things about the knights. 7. They had twenty ships on which they embarked (*use ἀναβαίνειν*); then they sailed away and founded a new city in Sicily.

§ 103. **Present-Perfect** and **Pluperfect**<sup>1</sup> **Indicative Active.**

	(α)	<b>Present-Perfect.</b>	(β)
S.	1	πέπαυκ-α, <i>I have checked</i>	λέλοιπ-α, <i>I have left</i>
	2	πέπαυκ-ας	λέλοιπ-ας
	3	πέπαυκ-ε(ν)	λέλοιπ-ε(ν)
P.	1	πεπαύκ-αμεν	λελοίπ-αμεν
	2	πεπαύκ-ατε	λελοίπ-ατε
	3	πεπαύκ-ᾱσι(ν)	λελοίπ-ᾱσι(ν)
D.	2	πεπαύκ-ατον	λελοίπ-ατον
	3	πεπαύκ-ατον	λελοίπ-ατον
	(α)	<b>Pluperfect.</b>	(β)
S.	1	ἐπεπαύκ-η, <i>I had checked</i>	ἐλελοίπ-η, <i>I had left</i>
	2	ἐπεπαύκ-ης	ἐλελοίπ-ης
	3	ἐπεπαύκ-ει(ν)	ἐλελοίπ-ει(ν)
P.	1	ἐπεπαύκ-εμεν	ἐλελοίπ-εμεν
	2	ἐπεπαύκ-ετε	ἐλελοίπ-ετε
	3	ἐπεπαύκ-εσαν	ἐλελοίπ-εσαν
D.	2	ἐπεπαύκ-ετον	ἐλελοίπ-ετον
	3	ἐπεπαυκ-έτην	ἐλελοιπ-έτην

**Infinitive.**

πεπαυκέναι, *to have checked*    λελοιπέναι, *to have left*

**Participle.**

πεπαυκ-ώς -υῖα -ός    M. and N. Stem πεπαυκότη-

λελοιπ-ώς -υῖα -ός    M. and N. Stem λελοιπότ-

REMARK.—The declension of the Fem. Part. in -υῖα is the same as that of εὔνοια (§ 40).

NOTE the accentuation of the Inf. and Partc. of this Tense.

<sup>1</sup> Also called Past-Perfect.

§ 104. **Meaning of Present-Perfect and Pluperfect Tenses.**

In Attic the Present-Perfect regularly denotes that the action is now in a finished state. The Pluperfect is merely the past of this.

e. g. εἰλήφμεν τὸν λόφον, *we have taken (and are holding) the crest of the hill*

τέθνηκε, *he has died, i.e. he is dead, he lies dead*

έτεθνήκει, *he had died, i.e. was dead or lay dead (at the past time spoken of)*

ἔστηκα, *I have stood up, I stand*

εἰστήκη, *I had stood up, I stood*

ταῦτα καθέστηκε, *these things have been firmly established, are firmly established*

τὰ καθεστῶτα (or καθεστηκότα), *the established and existing order of things, the constitution*

ένδεκα ἔτη γεγονώς, *having been born eleven years, i.e. eleven years old*

Conversely πάρειμι, *I am present*, may be translated also by *I have arrived*

REMARK.—The prevailing (if not quite the only) use of the Perfect forms in Homer, which survives in many words in Attic, is to denote a lasting state or condition without reference to the action by which it was established; οἶδα, *I know* (identical with Eng. *I wot*), § 110; ἄραρεν, *it is fixed*; εἴωθα, *I am wont*; ἔοικα, *I am like*, ἔοικε(ν), *it is like, likely, probable*.

NOTE.—The Perfect and (still more often) the Pluperfect are absent from many verbs in Attic; e. g. εἰμί, ναίω, ἔπομαι. In many they are found in the Middle and Passive,

but not in the Active ; e. g. *ἔσπαρμαι* from *σπείρω*, *I sow*. This is natural from the meaning of the Tense, which describes a state, not an action, as we have seen.

§ 105. These two types (*a* and *b*) of Perfects and Pluperfects are called Weak and Strong (and sometimes 1st and 2nd) respectively ; Weak are those like *πέπαυκα*, and Strong those like *λέλοιπα*.

§ 106. The Weak Perfect and Pluperfect in *-κα* and *-κη* regularly appear in verbs (*a*) with Vowel-stems like *παύειν*, *θύειν* ; (*b*) with Liquid-stems, as *ἀγγέλλω*, *ἡγγελα*, *ἡγγέλκη* ; *φθείρω*, *ἔφθαρκα*, *ἐφθάρκη*.

NOTE.—Dental stems with the Present tense in *-ζω* generally have the *-κα* form, as *θαυμάζω τεθαύμακα*, with a few others, especially in later writers, as *πείθω πέπεικα*, *ἀνύτ-ω* (*accomplish, finish*) *ἤνυκα*.

§ 107. The Strong Perfect and Pluperfect in *-α* and *-η* regularly appear in verbs with Labial and Palatal Stems, as *γράφω γέγραφα*, *πέμπω πέπομφα*, *φεύγω πέφευγα*.

REMARK 1.—When the final consonant of the verb-root is a Labial or Palatal, in a considerable number of verbs this final consonant is aspirated in the Perfect and Pluperfect, as *βλάπτω βέβλαφα*, *I have harmed* ; *πράσσω πέπραχα*, *I have done*.

REMARK 2.—The vowel of the root is often different from what appears in the Present or in the 2nd Aor., as *λέλοιπα* (contrasted with *λείπω* and *ἔλιπον*, but cf. *λοιπός, remaining*), *πέπομφα* (contrasted with *πέμπω*, but cf. *πομπή, procession*), *γέγονα* (Pres. *γίγνομαι*, 2nd Aor. *ἐγενόμην*, but cf. *γονεύς*, p. 106).

§ 108. In a number of common verbs we find a Strong Perfect with an Intransitive meaning, as

πράσσω, *I do, fare*; πέπραγα, *I have fared, experienced*

πείθω, *I persuade, make to trust*; πέποιθα, *I trust*

REMARK.—In a very few of these verbs beside the Intransitive Perfect we have another form (often in -κα) with Transitive meaning, as πέπραχα, *I have done*; πέπεικα, *I have persuaded*.

### § 109. Reduplication in the Perfect-Stem.

The regular form of Reduplication in the Perfect-stem is that the first consonant of the stem with the vowel ε is prefixed to the main stem of the verb, as in πέ-παυκα.

But if the stem begins with an aspirated consonant (θ, φ, χ), the corresponding unaspirated sound (τ, π, κ) is prefixed, as in θαυμάζω, Perf. τεθαύμακα.

REMARK 1.—Many verbs beginning with two consonants and all beginning with a compound consonant (ζ, ξ, ψ) prefix simply ε, thus ἐπι-στέλλω, *I enjoin*, Perf. -έσταλκα, Plpf. -εστάλκη, Perf. Inf. -εσταλκέναι.

REMARK 2.—Verbs beginning with ρ prefix ε and double the ρ, as ῥίπτω, Perf. Indic. ἔρριφα, Perf. Inf. ἔρριφέναι, just as in the Imperf. ἔρριπτον and 1st Aor. ἔρριψα (Inf. ῥίψαι), 2nd Aor. Pass. ἐρρίφην.

REMARK 3.—Verbs beginning with a vowel (α) mostly treat it as in the Imperf. and Aorist (§ 35), thus αἰρεῖν, *to take*, Perf. ἤρηκα, Plpf. ἤρήκη.

But (b) sometimes the whole of the first syllable is repeated for the reduplicating syllable, and the vowel lengthened in the root-syllable as

ἀκήκοα, *I have heard* (from ἀκούω).

ὄλωλα, *I have perished, am ruined* (compare 2nd Aor. Inf. ὀλέσθαι).

ἐλήλυθα, *I have come* (compare 2nd Aor. Inf. ἐλθεῖν).

The Pluperfect of this (b) type (where it exists) is usually augmented in the regular way (§§ 35, 103), e. g. ἡκηκόη.

NOTE.—(a) The peculiar inflexion of the Pluperf. in the Singular is due to contraction. The earliest form in Greek must have been -εσα, which, through the regular loss of -σ- between vowels in early Greek, became -εα, and this, though preserved in other dialects, was contracted in the Greek spoken in Athens (Attic) to -η. Similarly, in the other persons, -εας became -ης, and -εε(ν) became -ει(ν). The addition of -εσα- to the Present-Perfect stem in order to form the corresponding Past tense is parallel to the formation of the Latin Pluperfect in -eram (earlier -esam; cf. § 78 NOTE), as in *dederam* from *ded-ē*.

(b) But the forms of the Dual and Plural are modelled on the endings of other Past tenses (Impf. and Aor.).

(c) In later Attic and in the Κοινή<sup>1</sup> (as in the New Testament) the forms -η and -ης in the 1st and 2nd Pers. Sing. were replaced by -ειν, -εις, made upon the pattern of the 3rd Pers. in -ει. In late authors the -ει- even invades the Plural and Dual (-ειμεν, -ειτε).

### EXERCISE LXIII

(a) Write down in full the Present-Perfect Indic. πέφυκα, 'I have been born', 'am by nature'; τέθνηκα, 'I have died', 'I am dead'; κέκλοφα, 'I have stolen'.

(b) Give the 1st Sing. and 3rd Pl. Pluperf. Indic. of these same verbs and of ἀγγέλλω, βλάπτω, φθείρω, φεύγω.

<sup>1</sup> ἡ κοινή (sc. διάλεκτος), the form of Attic in general use in the Greek world from the time of Alexander onwards.

## EXERCISE LXIV

*After Troy : the Phoenicians and trade.*

Γάδειρα (τά), mod. Cadiz  
 γράμμα, -ατος (τό), writing,  
 mark ; in Pl., letters  
 ἐμπειρία (ῆ), knowledge,  
*science*  
 ἐμπορία (ῆ), trade  
 ἔμπορος (ὁ), trader, merchant  
 ἐμπορεύεσθαι, to trade  
 Καρχηδών, -όνος (ῆ), Carthage  
 Κρής, Κρητός (ὁ), a Cretan  
 Λιβύη (ῆ), Africa  
 μνημεῖον (τό), memorial  
 μῦθολόγος (ὁ), story-teller  
 οἰκιστής (ὁ), founder  
 στήλη (ῆ), pillar, post  
 Φοίνιξ, -ῖκος (ὁ), a Phoenician  
 χρόνος (ὁ), time  
 Ἡράκλειος, ᾱ, ον, of or be-  
 longing to Hercules  
 Μινώιος, ᾱ, ον, of Minos,  
 descendant of Minos  
 σπουδαῖος, ᾱ, ον, eager, active

δίκαιός εἰμι, with Inf., I  
 have a right (to do), or am  
 right (in doing)  
 κτίζειν, to found  
 ἐπικομπεῖν, to boast  
 μαθήσομαι (Fut. of μαθάνω,  
 Perf. μεμάθηκα), I, shall  
 learn  
 παραλαμβάνειν, to receive  
 παρήλθον (2nd Aor.), I went  
 along, passed  
 περιπλεῖν (-πέπλευκα Perf.),  
 to sail round  
 στασιάζειν, to be unsettled, in  
 a state of faction  
 ἄρτιως, recently  
 ἥσσον, ἥκιστα, less, least  
 πορρωτάτω, very far  
 ὧδε, thus ; ὧδέ που, in some  
 such way as follows  
 ἀμφί (Prep.), with Acc.,  
 around

μετὰ δὲ τὰ Τρωικά, στασιαζούσης τῆς Ἑλλάδος καὶ  
 ὑπὸ τῶν Δωριῶν αἰεὶ ἐσβαλλόντων ταρασσομένης, οἱ  
 Φοίνικες τὴν κατὰ θάλασσαν ἐμπορίαν παρέλαβον, ὡς  
 μαθήσεσθε ἀπὸ τῶν Ὀμήρου ἐπῶν. τῶν γὰρ πα-  
 λαιῶν ἐμπόρων σπουδαιότατοι ἦσαν οἱ Ἕλληνες καὶ  
 οἱ Φοίνικες. εἶχον γὰρ τὸ τῆς θαλάσσης κράτος πρῶ-  
 τον μὲν οἱ Κρήτες, πολὺν δὲ χρόνον τῶν Μινώιων βασι-  
 λεύοντων, ἔπειτα οἱ Ἀχαιοὶ οἱ ἀμφὶ Ἀγαμέμνονα· μετὰ  
 δὲ τοὺτους οἱ Φοίνικες· οὗτοι δὲ ἐμπορευθέντες πόρρω  
 ἐς τὰ ἐσπέρια ὧδέ που ἐπικομπεῖν δίκαιοι ἦσαν· “οὐ  
 μόνον ἐν τῇ Λιβύῃ ἐκτίσαμεν τὴν Καρχηδόνα καὶ πόλεις  
 τινὰς ἄλλας ἐν τῇ Σικελίᾳ, καὶ διὰ τῶν Ἡρακλείων

στηλῶν παρελθόντες τῶν Γαδείρων πρῶτον οἰκισταὶ γεγόναμεν, ἀλλὰ καὶ ἀρτίως τῇ ἐμπειρίᾳ ἡμῶν πεποιθότες τὴν Λιβύην αὐτὴν περιπεπλεύκαμεν.” καὶ δὴ πολλὰ ἄλλα καὶ θαυμαστὰ περὶ τῆς θαλάσσης ἐμυθολόγουν τοῖς Ἕλλησιν οἱ Φοίνικες ἅπερ ἡμῖν γε ἄπιστα φαίνεται. καὶ οὐχ ἥσσον θαυμαστοὺς μύθους ἔλεγον οἱ Ἕλληνες· μυθολόγοι γὰρ πεφύκασιν οἱ ναῦται.

## EXERCISE LXV

*Give the Greek of:* 1. Who have become the most famous of all the traders? 2. The Phoenicians have left many memorials of themselves even in the West. 3. What have we learnt about them from the poems of Homer? 4. While the Phoenicians held sway over the sea the Greeks were in a state of faction. 5. Having sailed through the pillars of Hercules they have left some men behind at Gadeira. 6. This is not incredible; I at least believe what they have reported to us.

§ 110. The conjugation of the old Strong Present-Perfect οἶδα, *I know*, and Pluperf. ᾔδη, *I knew*, with the meanings of a Present and Imperfect respectively, is as follows:

		<i>Indic.</i>	<i>Imprv.</i>
S.	1	οἶδα	ᾔδη
	2	οἶσθα	ᾔδησθα
	3	οἶδε(ν)	ᾔδει(ν)
P.	1	ἴσμεν	ᾔσμεν
	2	ἴστε	ᾔστε
	3	ἴσασι(ν)	ᾔσαν
D.	2	ἴστον	ᾔστον
	3	ἴστον	ᾔστην

Fut. εἴσομαι: Inf. εἰδέναι: Partc. εἰδ-ώς, νῖα, ός.

## § 111. Notice

οἶδα αὐτὸν ἀνδρείον ὄντα

*I know that he is brave (lit. I know him as being brave)*

The Acc. and Participle, then, are used in Greek (**not** the Acc. and Infinitive) to express the Object of verbs of **knowing** and **perceiving**.

REMARK.—As the Genitive is often the Object of ἡσθόμην and other verbs of sense-perception, so the participial phrase may also be in the Genitive,

ἡσθόμην αὐτῶν τεθνηκότων

*I perceived (I saw with my own eyes) them lying dead.*

§ 112. But οἶσθα ἀνδρείος ὢν, *being brave you know it*, i.e. *you know that you are brave*. The Nominative is used where in English the main clause and the subordinate clause have the same Subject (cf. § 48).

Similarly

ξύννοιδα ἐμολ γεραιὸς ὢν, *I know that I am old*

REMARK.—οἶδα μάχεσθαι means *I know how to fight*; οἶδα ἀνδρείος εἶναι, *I know how to be brave*.

NOTE.—It was the use of the Nominative in Participial clauses that set the type for the similar use of the Nom. with the Infinitive (§ 48) with Verbs of saying and thinking.

## EXERCISE LXVI

(a) Give the English of: 1. τί οὖν ποτε λέγει ὁ θεὸς φάσκων (*asserting*) ἐμὲ σοφώτατον εἶναι; 2. ἐγὼ γὰρ δὴ οὔτε μέγα<sup>1</sup> οὔτε σμικρὸν<sup>1</sup> ξύνοιδα ἐμαυτῷ σοφὸς ὦν. 3. οὗτος μὲν οἶεται τι εἰδέναι οὐκ εἰδώς, ἐγὼ δέ. ὥσπερ οὖν οὐκ οἶδα, οὐδὲ οἶομαι (*I think*). 4. καὶ ἅμα ἡσθόμην τῶν ποιητῶν διὰ τὰ γράμματα οἰομένων καὶ τᾶλλα<sup>1</sup> σοφωτάτων εἶναι ἀνθρώπων. 5. οὐκ ἔφασαν Ἀλκιβιάδην ἀλλ' αὐτοὶ στρατηγεῖν (*to be in command*). 6. ἴσθι τὴν παιδα οἷαν τε οὖσαν ἄδειν. 7. δίκαιοι ἡμεν ταῦτα κατέχειν· πολὺν γὰρ χρῦσόν κεκλόφασιν. 8. πολλὰ μὲν σήμερον ἡνύκαμεν, αὖριον δὲ πολλῶ χαλεπώτερα ἀνύσομεν. 9. πότε εἴσονται ἀπολειφθέντες;

(b) Give the Greek of: 1. They perceived that the Athenians were fleeing. 2. They perceived that the Athenians had fled. 3. We know that you are willing to do this thing, though it is (*say* 'even being') great. 4. We knew that you were willing. 5. You know there are many large islands in the Aegean sea. 6. Socrates was a philosopher and very wise, but he did not think that he knew all things. 7. Know (ye) that many great and very famous men have been banished from Athens. 8. You well know, my friend, that you are not the cleverest of men. 9. We shall never know the truth.

COMPARISON OF ADJECTIVES (*continued*)

§ 113. We have seen (§ 85) the commonest way of forming the Comparative and Superlative of Adjectives, that in -τερος, -τατος. Another way is by adding to the stem the suffix -ίων for Comparatives and -ιστος for Superlatives. This mode is

<sup>1</sup> Adverbial Acc. of extent, § 42

rarer, but the words in which it is found are of very common occurrence: thus

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
ἡδύς, <i>sweet, pleasant</i>	ἡδίων	ἡδιστος
κακός, <i>bad, cowardly</i>	κακίων	κάκιστος

§ 114. Similarly, but with further irregularities,

αἰσchrός, <i>shameful, base</i>	αἰσchrίων	αἰσχιστος
ἐχθρός, <i>hating, hateful,</i> <i>personally hostile</i>	ἐχθίων	ἐχθιστος
καλός, <i>beautiful, honourable</i>	καλλίων	κάλλιστος
ἀλγεινός, <i>painful</i>	ἀλγίων	ἄλγιστος

§ 115. The following group shows a different formation in the Comparative:

ταχύς, <i>swift</i>	θάσσων (cf. § 70 <sup>1</sup> )	τάχιστος
	ἐλάσσων, <i>weaker, fewer</i>	ἐλάχιστος
	ἥσσων, <i>weaker, inferior</i>	
	κρείσσων, <i>stronger, better</i>	κράτιστος
μέγας, <i>great</i>	μείζων (§ 117)	μέγιστος
ἀγαθός, <i>good</i>	ἀμείνων	ἄριστος
	βελτίων	βέλτιστος
πολύς, <i>much</i>	πλείων (§ 118)	πλείστος
ῥάδιος, <i>easy</i>	ῥάων	ῥᾶστος

<sup>1</sup> ταχύς was earlier \*θαχυς, and by a regular change, just as in τί-θημι from \*θι-θημι (§ 165), the first of the two aspirated plosives (p. 7) lost its aspiration and the θ became τ. But in θάσσων the -χ- had been absorbed in -σσ- and so the θ- remained.

NOTE 1. In these the Comparative suffix had not *-ī-* but consonantal *ι* (*-ι-*) before the *-ων*, and this *-ι-* has been fused with the preceding consonant just as in the Present-stem of Verbs (§ 70).

NOTE 2. The older forms *κρέσσων* and *μέζων* come regularly from *κρετ-ων* (cf. Aeolic *κρέτος*), *μεγ-ων* and seem to have been altered to match *πλείων* and some other old Comparatives with an original *-ει-*, especially the old Gk. *ὀλείζων*, *smaller*.

§ 116. A few Adjectives have no Comparative and Superlative forms, but the Adverbs *μᾶλλον*, *more*, and *μάλιστα*, *most*, are used with the Positive to express the Comparative and Superlative meanings respectively :

*ἀγνώς*, *unknown, obscure*                      *μᾶλλον ἀγνώς*  
*μάλιστα ἀγνώς*

REMARK.—Similarly *ἥσσον*, *less*, and *ἥκιστα*, *in the least degree, very little, not at all*, can be used with any Adjective.

## § 117. DECLENSION OF COMPARATIVES IN -ων

The declension of these Comparatives shows some special features in the Acc. Sing. Masc. and in the Nom. and Acc. Plur.: thus

### SINGULAR.

	<i>Masc. and Fem.</i>	<i>Neut.</i>
N. V.	<i>μείζων</i>	} <i>μείζον</i>
A.	<i>μείζονα and μείζω</i>	
G.	<i>μείζονος</i>	
D.	<i>μείζονι</i>	

## PLURAL.

	<i>Masc. and Fem.</i>	<i>Neut.</i>
N. V.	μείζονες and μείζους	μείζονα and μείζω
A.	μείζονας and μείζους	
G.	μειζόνων	
D.	μείζοσι(ν)	

## DUAL.

N. V. A.	μείζονε
G. D.	μειζόνοιν

§ 118. But πλείων, *larger*, (and in plural) *more*, has special peculiarities.

## SINGULAR.

	<i>Masc. and Fem.</i>	<i>Neut.</i>
N.	πλείων	πλέον
A.	πλέονα and πλείω	
G.	πλέονος	
D.	πλέονι	

## PLURAL.

	<i>Masc. and Fem.</i>	<i>Neut.</i>
N.	πλέονες and πλείους	πλέονα and πλείω
A.	πλέονας and πλείους	
G.	πλεόνων	
D.	πλέονι	

Observe πλει- before ω and ου, πλε- before ο.

NOTE.—In the shorter forms (μείζω, μείζους, πλείω) -ω and -ους are contractions of -οα, -οες, from an earlier -οσα, -οσες (§§ 78 NOTE and 125), corresponding nearly to the Lat. -ōrem (cf. § 53 NOTE), -ōrēs, as in *meliōrem*, *meliōrēs*, from -iōsem, -iōsēs.

## EXERCISE LXVII

(a) *Decline in full*: ἀμείνων, καλλίων.

(b) *Give the Acc. Sing. and Plur. of*: ἡδίων, ἀλγίων, κρείσσων.

(c) *Give the Greek of*: 1. These envoys have suffered things most shameful. 2. This road is more beautiful than that. 3. Where in this island shall we find the sweetest flowers? 4. The Lacedaemonians are (by nature) always most alien from the Athenians and have now become most hostile. 5. There are very many fish in this river, but they are not easy to take. 6. Build us a new and a better city far away in the West, for we cannot endure the tyrants who have arisen amongst us.

## § 119. FORMATION OF ADVERBS.

Adverbs are formed from Adjectives in the Positive degree most commonly by the ending in -ως; as σοφῶς from σοφός. The form of the Adverb, with its accent, may always be found by substituting -s for the final -v of the Gen. Pl. Masc.

<i>Adj. Nom. M. Sing.</i>	<i>M. Gen. Pl.</i>	<i>Adv.</i>
ταχύς, <i>swift</i>	ταχέων	ταχέως
ἀληθής, <i>true</i>	ἀληθῶν	ἀληθῶς
κακός, <i>bad, cowardly</i>	κακῶν	κακῶς
χαρίεις, <i>graceful</i>	χαριέντων	χαριέντως

§ 120. Many very common Adjectives use their Neut. Acc. as an Adverb, especially with Verbs, e.g. πολὺ ἀπέχει, *it is far off*; οὐδὲν φροντίζω τῶν θεῶν, *I care nothing about the gods*; μέγα δύναται, *he has great power*.

In origin they are all Accusatives of Extent (§§ 28, 42), expressing the extent of an action or state.

REMARK.—For the Dative of Measure (in origin Instrumental) with words of Comparison see § 71.

### COMPARATIVE AND SUPERLATIVE ADVERBS

§ 121. The Comparative Adverb is regularly the Neuter Acc. Sing. of the Comparative Adjective:

σαφέστερον λέγει τοὺς μύθους, *he tells the stories more plainly*

§ 122. The Superlative Adverb is regularly the Neuter Acc. Plur. of the Superlative Adjective:

σαφέστατα λέγει τὸν μῦθον, *he tells the story most plainly*

§ 123. Notice also:

εὖ, *well*  
μάλα, *very*

ἄμεινον, *better*  
μᾶλλον, *more, rather*

ἄριστα, *best*  
μάλιστα, *most, especially*

ἐγγύς, *near*  
πόρρω, *far*  
ἄνω, *above*

ἐγγύτερον, *nearer*  
πορρωτέρω, *farther*  
ἀνωτέρω, *higher up,*  
*further inland*

ἐγγύτατα, *very near*  
πορρωτάτω, *very far*  
ἀνωτάτω, *on the top*

### EXERCISE LXVIII

Give the Positive, Comparative, and Superlative Adverbs corresponding to the Adjectives: καλός, δεινός, δίκαιος, εὐλαβής ('cautious'), εὐσεβής ('righteous'), ἡδύς, ῥάδιος.

§ 124. Notice the very common use of ὡς with Superlatives.

ὡς κάλλιστος, *as beautiful as can be*

ὡς τάχιστα, *as quickly as possible*

The Neut. Acc. of ὅς τις and ὅσος are used adverbially in the same way (cf. § 120).

ὅ τι (or ὅσον) τάχιστα, *as quickly as possible*

## EXERCISE LXIX

### *Tyrants and Poets.*

Ἀλκαῖος (ὁ), *Alcæus (lyric poet cìrc. 611-580 B.C.)*

ἀποικία (ἡ), *colony*

Ἀσία (ἡ), *Asia (esp. Western Asia Minor)*

Ἑλλήσποντος (ὁ), *Hellespont (mod. Dardanelles)*

Εὐξείνιος, ὁ (sc. πόντος), *the hospitable sea, the Black Sea*

Θράκη (ἡ), *Thrace*

Λέσβος (ἡ), *Lesbos (with capital Mytilene)*

Μηδικά (τά), *the Persian war*

Πεισίστρατος (ὁ), *Peisistratus (tyrant of Athens, who died 527 B.C.)*

Σιγείον (τό), *Sigeum (a place near Troy at the NW. corner of Asia Minor)*

τέχνη (ἡ), *art*

τόπος (ὁ), *place, region*

τρόπος (ὁ), *way, habit*

διᾱκόσιοι, *two hundred*

εὐδόκιμος, ἡ, ον, *celebrated*

Μυτιληναῖος, ᾱ, ον, *Mytilenæan*

ποιητική (ἡ) (sc. τέχνη), *the poetic art, poetry*

ἀγάλλεσθαι, *to pride oneself*

ἀκμάζειν, *to flourish, be at one's prime*

ἐξάγειν, *to lead out*

ἔυνελθεῖν (2nd Aor.), *to come together*

στρατεύειν, *to go on a campaign*

ὑπάρχειν, *to exist already, be there to start with*

ὠφελεῖν, *to help*

καίπερ, Adv. with Partic. rendered<sup>1</sup> by 'though'; (lit. even in fact)

πρίν (Adv.), *before*

<sup>1</sup> Further illustration will be given in § 307.

καὶ μετὰ πολλὰ ἔτη ἀποικίᾱς πλείους καὶ μείζους ἔκτισαν οἱ Ἕλληνες ἐν Ἰταλίᾳ καὶ Σικελίᾳ καὶ ἐν τοῖς τ' ἐπὶ Θράκης καὶ τοῖς περὶ τὸν Εὐξείνιον τόποις. τέλος δὲ ἐν τοῖς διακοσίοις ἔτεσιν τοῖς πρὸ τῶν Μῆδικῶν πλουσιωτέρᾳς καὶ δυνατωτέρᾳς τῆς Ἑλλάδος ἢ πρὶν γενομένης ἡκμαζον μὲν αἱ τέχναι πᾶσαι καὶ μάλιστα ἡ ποιητική, καθίσταντο<sup>1</sup> δὲ ἐν ταῖς πλείσταις τῶν πόλεων οἱ τύραννοι. τούτων δὲ τῶν ποιητῶν ἄριστος καὶ εὐδοκιμώτατος ἦν Ἀλκαῖος ὁ Μυτιληναῖος καὶ τῶν τυράννων κράτιστος Πεισίστρατος ὁ Ἀθηναῖος· ξυνηλθέτην δὲ ποτε τούτῳ ἐς μάχην· ἐστράτευσεν μὲν γὰρ ἐς τὴν Ἀσίαν ὁ Πεισίστρατος τοὺς Ἀθηναίους ὠφελεῖν βουλόμενος τοὺς ἐν τῷ Εὐξείνῳ ἐμπορευομένους καὶ κατέλαβε Σιγείον, ἐπὶ τῷ Ἑλλησπόντῳ πόλιν. ὁ δὲ Πιπτακὸς τύραννος ὢν τῆς Δέσβου νήσου, ἐπεὶ τοὺς Ἀθηναίους καὶ τοῦ Σιγείου ἐκβαλεῖν καὶ οὐχ ἦσσαν τῆς ἐμπορίας κωλύειν ἐχρήσεν, ὥς τάχιστα ἐξάγει ἐπ' αὐτοὺς τοὺς Μυτιληναίους. ἐξῆλθε δὲ μετ' αὐτοῦ, καίπερ ἔχθιστος αὐτῷ ὑπάρχων, καὶ Ἀλκαῖος, πολὺ ἀγαλλόμενος καλίστοις ὄπλοις, ὥς αὐτὸς διηγείται ('relates').

### EXERCISE LXX

*Give the Greek of:* 1. The cities of Greece became much greater and more powerful in the years before the Persian war. 2. When were these arts at their greatest height? 3. Peisistratus was thus able to help more easily the merchants-who-traded in the Euxine sea. 4. Having taken the city very easily with his great army, he expelled his personal enemies. 5. The citizens came out to battle priding themselves on their fine arms, but the enemy fought better than they. 6. The barbarians knew that these soldiers were most cowardly. 7. It is more disgraceful to become a barbarian in one's habits than to have been born (one). 8. That tyrant was not conscious of being most hateful to all his fellow-citizens. 9. Most

<sup>1</sup> Render 'began to establish themselves'.

of the Greek colonies are very near the sea ; very few are further inland. 10. I have trained these youths to be manly, though they were rather <sup>1</sup> cowardly to start with.

§ 125. The **Present-Perfect** and **Pluperfect** in the Middle and Passive Voices are as follows :

	<b>Present-Perfect.</b>	<b>Pluperfect.</b>
S. 1	πέ-παυ-μαι	ἐ-πε-παύ-μην
2	πέ-παυ-σαι	ἐ-πέ-παυ-σο
3	πέ-παυ-ται	ἐ-πέ-παυ-το
P. 1	πε-παύ-μεθα	ἐ-πε-παύ-μεθα
2	πέ-παυ-σθε	ἐ-πέ-παυ-σθε
3	πέ-παυ-νται	ἐ-πέ-παυ-ντο
D. 2	πέ-παυ-σθον	ἐ-πέ-παυ-σθον
3	πέ-παυ-σθον	ἐ-πε-παύ-σθην

**Perf. Impv.** 2nd S. πέπαυσο                      2nd P. πέπαυσθε

**Perfect Infinitive** πεπαῦσθαι

**Participle** πεπαυμένος, η, ον

REMARK.—The Present-Perfect and Pluperfect show the original endings of the 2nd Pers. Sing. -σαι and -σο of Present and Past tenses respectively ; in the Present and Imperfect Indicative the oldest forms were \*πανεσαι and \*ἐπαυεσο, which became παύεαι and ἐπαύεο (§§ 78, 118, NOTES), and in Attic by contraction παύη and ἐπαύου. Similarly in the 1st Aor. (§ 17) ἐπαύσω from ἐπαύσαιο from \*ἐπαυσασο.

Notice the accentuation of the Inf. and Partc. of this tense.

NOTE.—Between vowels an original -σ- was lost (§ 78 NOTE), but in the 2nd Sing. of the Perf. and Pluperf. the -σ- was by analogy restored from forms like γέγραψαι (beside γεγράφται, § 130) in which it was preceded by a con-

<sup>1</sup> See § 89 (α).

sonant and in which, therefore, the type had been preserved. In the same way the  $-\sigma-$  of the 1st Aor. in forms like  $\acute{\epsilon}\pi\alpha\nu\sigma\alpha$  was restored from forms like  $\acute{\epsilon}\gamma\rho\alpha\psi\alpha$ .

§ 126. We have already seen in § 7 that besides the **Active** and **Passive**, Greek has a set of Verbal uses which are called the **Middle Voice**. In the Present and Imperfect, the Present-Perfect and Pluperfect, the same forms do duty for both Middle and Passive meanings,  $\pi\acute{\alpha}\upsilon\omicron\mu\alpha\iota$ , *I am stopping*;  $\pi\acute{\epsilon}\pi\alpha\nu\mu\alpha\iota$ , *I have stopped*, but also  $\pi\acute{\alpha}\upsilon\omicron\mu\alpha\iota$   $\dot{\upsilon}\pi\acute{o}$   $\sigma\omicron\upsilon$ , *I am being (have been) stopped by you*.

§ 127. But in the Aorist, as we have seen in § 99, there was developed a special set of forms definitely denoting the Passive, i. e. implying that the Subject of the Verb is the person who is affected by an action performed by some one else; and the same meaning appears in the Future forms which are derived from the same  $-\eta-$  stem as these Aorists.

Thus  $\acute{\epsilon}\pi\alpha\nu\sigma\acute{\alpha}\mu\eta\nu$  (§ 17), *I stopped (of myself)*; but  $\acute{\epsilon}\pi\alpha\acute{\upsilon}\theta\eta\nu$   $\dot{\upsilon}\pi\acute{o}$   $\sigma\omicron\upsilon$  (§ 99), *I was made to stop by you*.

Similarly  $\pi\alpha\nu\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$  and other Futures derived from Passive Aorists are regularly Passive in meaning; whereas forms like  $\acute{\epsilon}\pi\alpha\nu\sigma\acute{\alpha}\mu\eta\nu$ ,  $\acute{\epsilon}\tau\rho\alpha\pi\acute{o}\mu\eta\nu$  regularly, and forms like  $\pi\acute{\alpha}\upsilon\sigma\omicron\mu\alpha\iota$  commonly, have the Middle meanings only.

§ 128. The following are the chief varieties of meaning of the Middle Inflexions:

1. Primarily that the action affects the Subject as

Indirect Object, i.e. that it is done for oneself or from oneself.

ἐκομίσατο τὸ ἀργύριον, *he got in the money for himself*

ἡμύνατο τοὺς πολεμίους, *he beat back the enemy (from himself)*

μεταπέμπομαι τὸν δοῦλον, *I send for the slave (to come to me)*

ἀπελύσατο μεγάλας διαβολάς, *he cleared himself of grave slanders*

2. Sometimes the Middle has a Causative force.

ἐγράψατο τοὺς καταλόγους, *he had the lists drawn up (for his convenience)*

ἐδιδάξατο τὸν παῖδα τὴν μουσικὴν, *he had the boy taught music (for his own ends), he got his boy taught music*

3. Occasionally the action is one that affects the Subject as Direct Object and is done to oneself. But this is chiefly found in verbs like *turn, roll, move, stop*, which are both transitive and intransitive in English, and the Middle inflexions in Greek hardly express more than the intransitive meaning. Thus

παύειν, <i>to make to stop</i>	παύεσθαι, <i>to be stopping, ceasing</i>
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τρέπειν, <i>to make to turn</i>	τρέπεσθαι, <i>to be turning</i>
---------------------------------	---------------------------------

φαίνειν, <i>to reveal</i>	φαίνεσθαι, <i>to be appearing</i>
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REMARK.—Where for any reason the speaker wishes to express the Reflexive meaning clearly, the Active forms are used with the Reflexive pronoun, as

*ἑσφαξεν ἑαυτόν, he slew himself.*

§ 129. The definitely Passive use, for which in the Aorist and Future Tenses (§ 127), but not in others, some special forms were developed, also arose out of the Middle meaning.

REMARK.—This change of meaning may be conveniently illustrated by the idiomatic uses of the verb *to get* in English ; consider such sentences as

(a) *I get my son taught*

(b) *I get my hair cut*

(c) *I get myself punished*

(d) *The man will get infected with this disease*

where in (a) the Subject is conscious and active and employs a conscious agent ; in (d) the Subject is unconscious and almost wholly passive and the victim of unconscious agents ; while in (b) and (c) we have intermediate stages of meaning.

### EXERCISE LXXI

(a) *Write out the Indic. of γεγένημαι (Perf. of γίγνομαι) and of λέλουμαι (Perf. of λούομαι, 'I have a bath').*

(b) *Give in full the Perf. Indic. and Inf. Middle of βουλεύω.*

(c) *Give the 3rd Sing. and 1st Pl. of the Perf. and Pluperf. Indic. Middle of λύω.*

(d) *Give the English of—πεπαιδευμέθα, ἐλέλυσο, λελύσθαι, ἐτέθυτο, ἐστράτευσαι, ἐστρατεύσω, ἐστρατεύου, παιδεύσῃ, βεβούλευται.*

## EXERCISE LXXII

*Alcaeus, poet and warrior.*

ἀγγέλλω, Aor. ἤγγειλα, Perf. ἤγγελκα, *I announce*  
 πάσχω<sup>1</sup>, Fut. πείσομαι, Aor. ἔπαθον, Perf. πέπονθα, *I suffer*  
 πορεύομαι, Fut. πορεύσομαι, 1 Aor. ἐπορεύθην, *I travel, march*

Ἀθήναιον (τό), <i>shrine or temple of Athena</i>	ἀνακομίζεσθαι, <i>to carry back home</i>
ἀσπίς, -ίδος (ῆ), <i>shield</i>	μέμψεσθαι, with Dat., <i>to blame</i>
Γλαυκῶπις, -ιδος (ῆ), <i>the gleaming-eyed one, i. e. Athena</i>	κλαίω (Fut. κλαύσομαι), <i>I weep, mourn</i>
Ἡρόδοτος (ός), <i>Herodotus the historian</i>	πρέπειν, <i>to befit</i>
πάθος, -ους (τό), <i>(experience), suffering, calamity</i>	σώζεσθαι ἐς, <i>to get away safely to (Perf. Inf. σεσῶσθαι)</i>
φυγή (ῆ), <i>flight</i>	εἴτε . . . εἴτε, <i>whether . . . or</i>
ᾠδή (ῆ), <i>song, ode, poem</i>	ἢ γάρ, <i>for verily</i>
σῶς (ός, ῆ) (Acc. ὦν) <sup>2</sup> , <i>safe and sound</i>	κατ' οἶκον, <i>at home</i>

εὐλαβοῦμαι ὅπως μὴ πείσομαι, *I take precautions not to suffer (originally, I-am-cautious-in-looking-to-see how I shall not suffer)*

οὕτω δ' οὖν ἐπορεύθησαν ἐς τὸ Σίγειον οἱ Μυτιληναῖοι· ἀλλὰ πασχόντων τότε πολλὰ καὶ δεινὰ ἐν τῇ μάχῃ τῶν Λεσβίων Ἀλκαῖος ὁ ποιητής, ὥς φησιν Ἡρόδοτος, αὐτὸς μὲν θάνατον ἀμύνεται, τὰ δὲ ὅπλα αὐτοῦ ἐν φυγῇ ριφέντα ἔσχον οἱ Ἀθηναῖοι καὶ ἀνε-

<sup>1</sup> The original form of the root of this verb is πενθ- (cf. πένθος (τό), *grief*); πείσομαι is for \*πενθ-σο-μαι, as παυθ-εἶσι for \*παυθ-εντ-σι (§ 60, REM. 3); the -a- in πάσχω (for \*παθ-σκω), ἔπαθον, πάθος, stands for 'sonant n' (§ 53 NOTE, and cf. § 130 NOTE).

<sup>2</sup> These are the only forms of this old Adjective which are at all commonly used in Attic prose.

κρέμασαν (*hung up*) ἐν τῷ Ἀθηναίῳ τῷ ἐν Σιγείῳ· Ἀλκαῖος δ' αὐτός, εὐλαβούμενος ὅπως μὴ οἱ κατ' οἶκον ὥς ἐν μάχῃ τεθνηκότα αὐτὸν κλαύσονται, Μελανίππῳ ἀνδρὶ ἑταίρῳ τὸ ἑαυτοῦ πάθος ἀγγέλλει εἴτε διὰ ἐπιστολῆς εἴτε καὶ δι' ὧδῆς τοιῶδέ πως τρόπῳ· “Σὼς μὲν ἐγώ, ὦ Μελάνιππε, ὅπλα δὲ οὐ ταῦτα γὰρ ῥίψαντος ἐμοῦ ἀνεκρέμασαν ἐς τὸ ἱερὸν τῆς Γλαυκώπιδος οἱ Ἀττικοί. ἴσθι οὖν ἐμὲ σεσωσμένον καὶ ἤδη ἐν ἀσφαλείᾳ ὄντα τῆς ἀσπίδος οὐ καλῶς καταλειφθείσης· οὕτως οὖν κακῶς πέπραγα· σὺ δέ, ὦ φίλε, οἴκτιρε—οὐ γὰρ δῆτα μέμψῃ ἡμῖν—καὶ ἀγγέλλε τοῖς ἐν οἴκῳ ὅτι σέσωσμαι.” οὐ γὰρ παντὶ ποιητῇ πρόπει ὅπλα οὐδ' εἰ τυγχάνει κάλλιστα ὄντα.

## EXERCISE LXXIII

*Give the Greek of:* 1. Who hung up these arms in the temple of Athena? 2. The Lesbians, casting their shields away, fled from Sigeum. 3. This they did, taking precautions to get away safely to their own homes. 4. Thus the enemy got possession of their arms that were thrown away, but yet the soldiers themselves escaped and are in safety. 5. These shields of yours the Athenians carried back home with them to Athens. 6. I indeed do not wish to blame you, even if you happen to be rather cowardly, but arms do not appear to befit you. 7. We have already marched more than one hundred (*ἑκατόν*) and twenty furlongs and have determined to go further up country.

**Present-Perfect Indicative, Middle and Passive.**

§ 130. The following are the forms of the Perf. Mid. and Pass. from verbs with roots ending in consonants of different kinds: πλέκειν, *to weave*; γράφειν, *to write*; ἀγγέλλειν, *to announce*; φαίνειν, *to make clear*; πείθειν, *to persuade*.

	<i>Palatal.</i>	<i>Labial.</i>	<i>Liquid.</i>	<i>Nasal.</i>	<i>Dental.</i>
S. 1	πέπλεγμαι	γέγραμμαι	ἤγγελμαι	πέφασμαι	πέπεισμαι
2	πέπλεξαι	γέγραψαι	ἤγγελσαι	πέφανσαι	πέπεισαι
3	πέπλεκται	γέγραπται	ἤγγελται	πέφανται	πέπεισται
P. 1	πεπλέγμεθα	γεγράμμεθα	ἤγγέλμεθα	πεφάσμεθα	πεπείσμεθα
2	πέπλεχθε	γέγραφθε	ἤγγελθε	πέφανθε	πέπεισθε
3	πεπλεγμένοι	γεγραμμένοι	ἤγγελμένοι	πεφασμένοι	πεπεισμένοι
	εἰσί(ν)	εἰσί(ν)	εἰσί(ν)	εἰσί(ν)	εἰσί(ν)
D. 2	πέπλεχθον	γέγραφθον	ἤγγελθον	πέφανθον	πέπεισθον
3	πέπλεχθον	γέγραφθον	ἤγγελθον	πέφανθον	πέπεισθον

### Perfect Infinitive Middle and Passive.

πεπλέχθαι γεγράφθαι ἤγγέλθαι πεφάνθαι πεπεισθαι

### Perfect Participle Middle and Passive.

πεπλεγμένος γεγραμμένος ἤγγελμένος πεφασμένος πεπεισμένος

The changes of the stem in the Pluperfect and Imperative are precisely the same (see § 125).

REMARK.—1. Observe the regular changes of the final consonant of the verb-root before the -μ-, -σ-, -τ-, and -θ- of the different endings. The changes before -σ- and -θ- are already familiar in the formation of the Future and First Aorist (§ 49) and of the First Aorist Passive (§ 101) and need not here be written out at length.

2. But observe also the appearance of -σ- before the endings when they are attached to Dental-stems, and the disappearance of the final -τ-, -δ- or -θ- of the root before this -σ- as in πέπεισμαι from πείθω, κεκόμισμαι from κομίζω (from \*κομιδ-ιω, § 70). This -σ- sometimes appears also in verbs with vowel-stems as in κεκέλευ-σ-μαι (*Inf.* κεκελεύσθαι) from κелеύω.

3. But in Perfects from Nasal-stems this -σ- appears only before -μ-, πέφασμαι, but πέφανται; cf. the Noun φάσμα.

NOTE.—In older Greek the regular *-νται* of the 3rd Pers. Pl. appears after consonants in the form *-αται* (e.g. *γεγράφαται*, *they have been written*) where the *-α-* represents an older sound like the final sound of Eng. *heathen*, *tartan*, *London* (which is called ‘sonant<sup>1</sup> *n*’, and in Phonetic writing denoted by *ŋ*). But *-αται* sounded like a 3rd Pers. Sing., and so the compound forms with the Participle were preferred.

## EXERCISE LXXIV

Write out in full the Perfect Indicative Middle of *λείπω* and *ἄγω*, the Pluperfect Middle of *κομίζω*, and the Perfect Imperative Middle 2nd S., Pl., Dual of *ἀγγέλλω*, *πλέκω*, and *πείθω*.

§ 181. The following examples show a common use of *πρίν*, *before*:

ἀφίεσαν τὰ βέλη πρίν ἐς χεῖρας ἔλθειν

*they began-to-discharge their bolts before coming to close quarters*

ὑπὸ δὲ τοὺς αὐτοὺς χρόνους πρίν τὸν σῖτον ἐν ἀκμῇ εἶναι, οἱ Πελοποννήσιοι ἐσέβαλον ἐς τὴν Ἀττικὴν

*about the same period, before the corn was fully ripe, the Peloponnesians invaded Attica*

ἀποπέμπουσιν οὖν αὐτὸν πρίν ἀκοῦσαι

*so they send him away without a hearing*

*πρίν* then is used with the Infin., or Acc. and Infin., with the force simply of a Preposition whose Object is the action denoted by the Infinitive clause; *πρίν μάχεσθαι* like *πρὸ τῆς μάχης*.

<sup>1</sup> Cf. p. 181, footnote 1; and for sonant *m*, § 53 NOTE and § 118 NOTE.

§ 132. The inflexion of the Imperative Mood in the Present and Aorist <sup>1</sup> is as follows :

## ACTIVE.

	<i>Present.</i>	<i>1 Aor.</i>	<i>2 Aor.</i>
S. 2	παύε	παύσον	λίπε (from λείπω)
3	παυέτω	παυσάτω	λιπέτω
P. 2	παύετε	παύσατε	λίπετε
3	παυόντων	παυσάντων	λιπόντων
D. 2	παύετον	παύσατον	λίπετον
3	παυέτων	παυσάτων	λιπέτων

## § 133. M. and P. MIDDLE.

S. 2	παύου <sup>2</sup>	παύσαι	λιποῦ
3	παυέσθω	παυσάσθω	λιπέσθω
P. 2	παύεσθε	παύσασθε	λίπεσθε
3	παυέσθων	παυσάσθων	λιπέσθων
D. 2	παύεσθον	παύσασθον	λίπεσθον
3	παυέσθων	παυσάσθων	λιπέσθων

## PASSIVE.

	<i>1 Aor.</i>	<i>2 Aor.</i>
S. 2	παύθητι <sup>3</sup>	τράπηθι (from τρέπω)
3	παυθήτω	τραπήτω
P. 2	παύθητε	τράπητε
3	παυθέντων	τραπέντων
D. 2	παύθητον	τράπητον
3	παυθήτων	τραπήτων

Imperative of εἰμί

S. ἴσθι, ἔστω ; P. ἔστε, ἔστων ; D. ἔστον, ἔστων

<sup>1</sup> The Perf. Impv. forms will be given in § 246.

<sup>2</sup> See p. 37 footnote ; and for the origin of the form p. 127.

<sup>3</sup> See p. 120 footnote.

αἰτία (ἡ), *cause, accusation, charge*

Κέρκυρα (ἡ), *Corcyra*

ὀπλίτης (ὁ), *heavy-armed soldier, hoplite*

πύλη (ἡ), *gate*

στρατόπεδον (τό), *camp*

ἀποπέμπειν, *to send away*

ἐκκόπτειν, *to cut out, cut down*

ἐς χεῖρας ἐλθεῖν with Dat., *to engage at close quarters with*

πολεμικῶς ἔχειν, *to be hostile*

(a) Give in full the Pres. Impv. Act. of ἀκούειν, and the 1st Aor. Impv. Act. of πλέω (ἔπλευσα), 'I sail'.

(b) Give in full the Imperative of: Pres. Middle of σώζειν; 1st Aor. Middle of μέμψεσθαι; 2nd Aor. Pass. of κόπτειν, 'to cut' (2nd Aor. Indic. Pass. ἐκόπην); 1st Aor. Pass. of κρίνειν, 'to judge', 'try a case' (1st Aor. Indic. Pass. ἐκρίθην).

(c) Give the English of: 1. ἀποπεμψάντων αὐτὸν πρὶν ἀκούσαι. 2. πρὸς ἡμᾶς, ὦ Θηβαῖοι, μὴ πολεμικῶς ἔχετε. 3. ἐμοὶ μὲν ἐνθάδε καλὸν ἀποθανεῖν, ἐκεῖνοι δὲ φευγόντων πρὶν ἐς χεῖρας ἐλθεῖν τοῖς πολεμίοις. 4. μὴ βουλέσθω ἀπάγειν τοὺς ὀπλίτας πρὶν ἰδεῖν τὸ τῶν πολεμίων στρατόπεδον. 5. ἀποπλευσάντων οὖν οἱ Κορίνθιοι ἐκ τῆς Κερκύρας πρὶν ἀφικέσθαι τὸ ἐκ τῶν Ἀθηνῶν ναυτικόν. 6. ἀποκοπέντων αἱ χεῖρες αὐτῶν πρὶν τι κλέψαι. 7. πρὶν κριθῆναι, οὐ ῥάδιον ἦν εἰδέναι τὰς αἰτίας.

(d) Give the Greek of: 1. Let him tell you whom he wishes to see before he dies. 2. Let the general march out and engage the enemy before the envoys return. 3. Let the attendants say nothing to-day, but wait (use προσδέχεσθαι) for the master and his sons. 4. Break down ('cut down') the gates, soldiers, at once, before the enemy appears. 5. If this is the case (use οὕτως ἔχειν) let them go out of Athens at once before anything worse happens. 6. Let them stop learning for a little time before going home.

## EXERCISE LXXVI

*Sappho.*

ἀηδών, -όνος (ὁ, ἡ), *nightingale*  
ἐν ᾿Αΐδου, *in the house of Hades*  
(i.e. *the nether world*)

ἄμουσιᾶ (ἡ), *lack of education,*  
*ignorance of Art*

ἀπόσπασμα (τό), *fragment*

γλῶσσα (ἡ), *tongue, language*

γραμματικός (ὁ), *grammarian,*  
*critic*

διάλεκτος (ἡ), *dialect*

ἔαρ, ἡρος (τό), *spring*

μελοποιός (ὁ, ἡ), *maker of*  
*songs, lyric poet*

μελῳδιᾶ (ἡ), *singing, melody*

μνήμη (ἡ), *memory*

μνημοσύνη (ἡ), *remembrance*

νεκρός (ὁ), *dead body*

Πιερῖα (ἡ), *a district of Thessaly*  
(*haunt of the Muses*)

ῥόδον (τό), *rose*

Σαπφώ, -οὔς (ἡ), *Sappho (lyric*  
*poetess circ. 610 B.C.)*

στίχος (ὁ), *row, line of poetry*

φυγᾶς, -άδος (ὁ, ἡ), *exile*

Αἰολίς, -ίδος, fem. Adj.,  
*Aeolian*

ἀκέραιος, ον, *entire, unharmed*  
(§ 20 REM.)

ἄμαυρός, ἄ, ὄν, *dark, blind*

Ἑλληνικός, ἡ, ὄν, *Hellenic,*  
*Greek*

ἡμερόφωνος, ον, *of lovely tone*  
(ἡμερ- in Aeolic)

οἶος, ᾶ, ον, (Lat. *qualis*),  
(*such*) as

ἀναλαμβάνειν, *to take up,*  
*recall*

κατα-θνήσκειν *to die (poet.)*

κείσομαι, Fut. *I shall lie*

μεταγράφειν, *to translate*

μετέχειν, with Gen., *to share in*  
*φοιτήσω, Fut. I shall go to*

*and fro*

μόνον, *only*

ἐλθεῖν τινι ἐς ἔχθρᾱν, *to quarrel with, lit. to come to enmity*  
*with one*

τῶν δὲ Λεσβίων μελοποιῶν ἅμα δὲ καὶ τῶν Ἑλληνικῶν  
σοφωτάτῃ τε καὶ γλυκυτάτῃ καὶ εὐδοκιμωτάτῃ ἦν ἡ  
Σαπφώ. φυγὰς δὲ ἐγένετο ἀπὸ τῆς πατρίδος, ὥσπερ  
καὶ πολλοὶ ἄλλοι ἐν ταῖς τότε ἡμέραις, τῷ τυράννῳ  
ἐς ἔχθρᾱν ἐλθοῦσα, καὶ πολὺν χρόνον ἐν Σικελίᾳ  
διῆγεν. ἐκ δὲ τῶν ῥόδων αὐτῆς ἀκέραιοι περιγεγέννηται  
ἡμῖν δύο μόνον καὶ ὀλίγα ἀποσπάσματα, ὧν περ τὰ

πολλὰ διασσεωσμένα ἐστὶν ὑπὸ τῶν γραμματικῶν,  
οἷον τόδε

ἦρος ἄγγελος ἱμερόφωνος ἀήδων.

καὶ τόδε ᾠπερ γυναῖκά τινα κελεύει ἡ Σαπφὴ μὴ μετ'  
ἀμουσίᾳς ζῆν (to live), εἴ γε ἐς τὴν Ἀττικὴν διάλεκτον  
ἔξεστι μεταγράφειν. “καταθανοῦσα δὲ κείσῃ ποτὲ καὶ  
οὐ μνημοσύνη σου ἔσται οὔτε τότε οὔθ' ὕστερον· οὐ γὰρ  
μετέχεις ῥόδων τῶν ἐκ Πιερίας· ἀλλ' ἀφανὴς καὶ ἐν  
Ἄιδου φοιτήσεις μετ' ἀμαυρῶν νεκρῶν ἐκπεποτημένη”  
(‘wafted forth’).

πολλῷ δὲ ἄμεινον ἔσται ὑμῖν τὴν τῶν στίχων  
μελωδίαν ἐς μνήμην ἀναλαβεῖν ὥσπερ ἀπ' αὐτῆς τῆς  
Σαπφούς καταλελειμμένοι εἰσὶν ἐν τῇ Αἰολίδι γλῶσση,  
ᾧδε<sup>1</sup>.

κατθάνοισα δὲ κείσεαι πότα κῶ μνᾶμοσύνα σέθεν  
ἔσσετ' οὔτε τότ' οὔτ' ὕστερον· οὐ γὰρ πεδέχεις βρόδων  
τῶν ἐκ Πιερίας· ἀλλ' ἀφάνης κῆν Ἀφιδᾶ δόμοις  
φοιτάσεις πεδ' ἀμαύρων νεκύων ἐκπεποτᾶμένα.

### EXERCISE LXXVII

*Give the Greek of:* 1. Tell me who were the wisest and most glorious of the Greek lyric poets. 2. Unwilling to quarrel with the king, he left his country and dwelt for many years in Athens. 3. They say that only two complete poems have survived. 4. The grammarian will preserve these fragments, desiring to show the Aeolic speech. 5. The glory of this poet survives unharmed. 6. Do you hear the nightingales, the messengers of spring? 7. The exiles have no share in this enmity. 8. We shall not display those roses from Pieria to every one, for only those who have had a liberal training (*use ἐλευθέρως παιδεύεσθαι*) know their beauty (τὸ κάλλος).

<sup>1</sup> In this and the previous fragment the forms and their accents and breathings are those proper to the Aeolic dialect (on *f*, see p. 7). The metre of this fragment is the Greater Asclepiad, cf. Horace, *Odes*, i. 11.

## CONTRACTED VERBS

§ 134. Many Verbs in Greek have Present-stems with a vowel (α, ε, or ο) which in Attic is contracted with the usual endings in the Present and Imperfect Tenses (pp. 140, 147, 153).

§ 135. The other Tenses of the Contracted Verbs are regularly formed by lengthening the stem-vowels.

Where α is preceded by ρ or ε or ι, its lengthened form is ᾱ; otherwise η (§ 19 REM.).

## ACTIVE.

Present.	Future.	1st Aorist.	Perfect.
φιλῶ (φιλε-)	φιλήσω	ἐφίλησα	πεφίληκα
δηλῶ (δηλο-)	δηλώσω	ἐδήλωσα	δεδήλωκα
τίμῶ (τίμα-)	τίμήσω	ἐτίμησα	τετίμηκα
but			
δρῶ (δρα-)	δράσω	ἔδρασα	δέδρακα

§ 136. The Passive and Middle Futures, Aorists and Perfects, are formed in a similar way: thus

Middle Future	τίμήσομαι	1st Aor.	ἐτίμησάμην
Passive Future	τίμηθήσομαι	1st Aor.	ἐτίμήθην
Middle and Passive Perfect	τετίμημαι		

But θεῶμαι (θεάομαι), *I look on at*, has  
θεᾶσομαι, ἐθεᾶσάμην, τεθέᾶμαι

§ 137. -*ε*- VERBS. φιλω (-έω), *I love*

## ACTIVE.

	<i>Present Indicative.</i>	<i>Imperfect.</i>
S. 1	φιλ-ῶ (-έω)	ἐφίλ-ουν (-εον)
2	φιλ-εῖς (-έεις)	ἐφίλ-εις (-εες)
3	φιλ-εῖ (-έει)	ἐφίλ-ει (-εε)
P. 1	φιλ-οῦμεν (-έομεν)	ἐφιλοῦμεν (-έομεν)
2	φιλ-εῖτε (-έετε)	ἐφιλεῖτε (-έετε)
3	φιλ-οῦσι(ν) (έουσι)	ἐφίλουν (-εον)
D. 2	φιλ-εῖτον (-έετον)	ἐφιλεῖτον (-έετον)
3	φιλ-εῖτον (-έετον)	ἐφιλείτην (-έήτην)

*Imperative.*

S. 2	φίλει (-εε)	P. 2	φιλεῖτε (-έετε)
3	φιλείτω (-έέτω)	3	φιλούντων (-έόντων)
D. 2	φιλεῖτον (-έετον)		
3	φιλείτων (-έέτων)		

*Infinitive.*

φιλεῖν (-έειν)

*Participles.*

φιλων (-έων), φιλοῦσα (-έουσα), φιλοῦν (-έον)

## § 138. MIDDLE AND PASSIVE OF φιλεῖν.

	<i>Pres. Indic.</i>	<i>Imperf. Indic.</i>	<i>Imperative.</i>
S. 1	φιλοῦμαι	ἐφιλούμην	
2	φιλή(ορ -εῖ)	ἐφιλοῦ	φιλοῦ
3	φιλεῖται	ἐφιλεῖτο	φιλείσθω

P. 1	φιλούμεθα	ἐφιλούμεθα	
2	φιλείσθε	ἐφιλείσθε	φιλείσθε
3	φιλοῦνται	ἐφιλοῦντο	φιλείσθων
D. 2	φιλείσθον	ἐφιλείσθον	φιλείσθον
3	φιλείσθον	ἐφιλείσθην	φιλείσθων
	<i>Infin.</i> φιλείσθαι	<i>Part.</i> φιλούμενος, η, ον	

### § 139. In Attic then in contraction

εε becomes ει	ε + ει becomes ει,
εο becomes ου	ε + ου becomes ου,
ε + ω becomes ω.	

NOTE.—The uncontracted forms remained in some dialects, e.g. Ionic.

§ 140. Many verbs with Liquid and Nasal Stems (λ ρ μ ν) originally formed the Future in -εσω; σ fell out (§ 78 NOTE) and contracted forms resulted as in the Present of verbs in -έω; thus from φαίνω, *I show* and φαίνομαι, *I appear*:

	<i>Fut. Indic. Act.</i>	<i>Fut. Indic. Mid.</i>
S. 1	φανῶ	φανοῦμαι
2	φανεῖς	φανῇ (or -εῖ)
3	φανεῖ	φανεῖται
P. 1	φανοῦμεν	φανοῦμεθα
2	φανεῖτε	φανεῖσθε
3	φανοῦσι(ν)	φανοῦνται
D. 2	φανεῖτον	φανεῖσθον
3	φανεῖτον	φανεῖσθον
	<i>Infin.</i> φανεῖν	φανεῖσθαι
	<i>Partic.</i> φανῶν, φανοῦσα, φανοῦν	φανοῦμενος, -η, -ον

Similarly ἀγγέλλω, Fut. ἀγγελῶ; σφάλλω, *I trip up*, Fut. σφαλῶ; βάλλω, Fut. βαλῶ; αἷρω, *I raise*, Fut. ἀρῶ; φθείρω, *I destroy*, Fut. φθερῶ; μένω, *I remain*, Fut. μενῶ; ἀποκτείνω, *I kill*, Fut. ἀποκτενῶ. (The Presents are explained in § 196.)

§ 141. This type of Future was also applied to all verbs in -ιζω which are of more than two syllables and whose 1 Aor. ends in -ισα. Thus from κομίζω, *I carry home*, 1 Aor. ἐκόμισα, Fut. κομιῶ, κομιεῖς, κτλ.

§ 142. Disyllabic Verbs, e.g. πλέω, *I sail* (Fut. πλεύσομαι), δέω, *I need* (Fut. δεήσω), with the Mid. δέομαι (Fut. δεήσομαι), *I entreat*, show some peculiarities. As a rule the only contractions which take place are those in which the resulting syllable is ει. Thus

Present Indic. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσι(ν).

Impf. ἔπλεον, ἔπλεις, etc.

Pres. Inf. πλεῖν. Partic. πλέων, πλέουσα, πλέον.

NOTE.—In all contracted verbs the contraction arose through the loss of a consonant, as between -ε- and -ω in φιλέω.

(a) In verbs like φιλέω, τιμάω, δηλόω, the consonant was λ, which vanished at an early period.

(b) In verbs like πλέω (earlier πλέφω) the consonant was -f- (φ, consonantal υ, p. 7), which often appears in other parts of the verb, e.g. 1 Aor. ἔπλευσα.

(c) δέω (Fut. δεήσω), *I bind*, shows some peculiar contractions, especially in compounds, such as ἀναδούμενος, *being tied up, tying a band round oneself*. The difference here is due to the fact that the original consonant was -σ- (cf. δεσμός, *a bond*), which was lost much earlier than -f-.

## EXERCISE LXXVIII

(a) Give in full the Pres. Indic. Act. and Mid. of καλεῖν, 'to call', 'summon'; ποιεῖν, 'to make', 'do'; the Impf. Indic. Act. and Mid. of αἰτεῖν, 'to ask', 'beg'; and the Pres. Impv. Act. of βοηθεῖν, 'to come to help'.

(b) Write down the 2nd Sing. Pres. and Fut. Indic. of ἐπιθυμῆν, 'to desire eagerly'; χωρεῖν, 'to go away', in the Active; and of διηγείσθαι, 'to relate', in the Middle.

(c) Give in the Plural the Fut. Indic. Act. and Mid. of σφάλλειν, αἶρειν, φροντίζειν.

(d) Give the Pres. Indic. Act. of πνέω, 'I breathe' (like πλέω).

### CONTRACTED NOUNS

§ 143. Contractions are found also in Nouns and Adjectives:

ὄστουν (for ὀστέον), τό, bone, is thus declined:

	SINGULAR.	PLURAL.	DUAL.
N. V. A.	ὄστουν	ὄστᾱ	ὄστώ
G.	ὄστοῦ	ὄστων	ὄστοιν
D.	ὄστῳ	ὄστοις	ὄστοιν

§ 144. The Adjectives χρῦσοῦς (from χρῦσέος), golden, and ἀργυροῦς, made of silver, are similarly declined:

S. N. V.	χρῦσοῦς	χρῦσῇ	χρῦσοῦν
A.	χρῦσοῦν	χρῦσῇν	χρῦσοῦν
		κτλ.	
P. N. V.	χρῦσοι	χρῦσαῖ	χρῦσᾱ
A.	χρῦσοῦς	χρῦσᾱς	χρῦσᾱ
		κτλ.	
S. N. V.	ἀργυροῦς	ἀργυρᾱ	ἀργυροῦν
A.	ἀργυροῦν	ἀργυρᾱν	ἀργυροῦν
		κτλ.	
P. N. V.	ἀργυροῖ	ἀργυραῖ	ἀργυρᾱ
A.	ἀργυροῦς	ἀργυρᾱς	ἀργυρᾱ
		κτλ.	

REMARK.—Notice then that in all these Nouns and Adjectives *â* appears in the Neuter Pl. Nom. Acc., also in the Fem. Dual N. and V. χρῦσ<sup>â</sup>, and Fem. Acc. Pl. χρῦσ<sup>â</sup>s, instead of *ῆ*, which is the true contraction of -*έα* and -*ῆα*; also in the Fem. of all words in which the contracted syllable is preceded by a vowel or -*ρ*- we have *â* not *ῆ* throughout.

## EXERCISE LXXIX

(a) Decline κανοῦν, 'basket', like ὄστον.

(b) Decline in the Plural χαλκοῦς, 'of bronze', 'bronze', like χρῦσοῦς; and in the Singular σιδηροῦς, 'of iron', 'iron', like ἀργυροῦς.

VERBS OF PRECAUTION WITH ὅπως OR  
ὅπως μή AND FUT. INDIC.

§ 145. We have already seen the use of ὅπως with the Fut. Indic. after εὐλαβοῦμαι (p. 131). The same construction is used with other verbs of similar meaning (where in Latin the Subjunctive with *ut* or *nē* would be needed):

φροντίζει ὅπως τοῦτο μὴ γενήσεται

*he is taking thought that (lit. how) this shall not happen*

ἑσκόπει ὅπως ἄριστα τοὺς στρατιώτᾱς τάξει

*he was considering the best disposition of his troops*

§ 146. Notice also:

ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς

*mind then you say nothing about the war*

ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίᾱς

*see then that you prove yourselves men worthy of freedom*

This construction is to be explained as being an abbreviation of a full sentence introduced by *σκοπέει*, *σκοπεῖτε* or some such word.

Compare such interjectional sentences in English as 'Now to talk seriously', 'Now to prove yourselves men'.

**N.B.**—From this point onwards only Verbs whose parts present some difficulty will be given in the separate Vocabularies. All other words must be sought in the General Vocabulary at the end of the book.

### EXERCISE LXXX

#### *Sappho (continued).*

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ἀποθνήσκω, <i>die, be killed</i>	ἀποθανοῦμαι	ἀπέθανον	τέθνηκα
ἐπαινῶ (-έω), <i>praise</i>	ἐπαίνεσομαι	ἐπῆνεσα	ἐπῆνεκα
	P. ἐπηνέθην		
ἔχω, (1) <i>have, hold</i>	ἔξω		
(2) <i>hold, lay hold of</i>	σχῆσω	ἔσχον	ἔσχηκα
κλαίω, <i>weep</i>	κλαύσομαι	ἔκλαυσα	
ἀνα-μιμνήσκω, <i>remind</i>	-μνήσω	-έμνησα	
μιμνήσκομαι, <i>recollect, mention</i>	μνησθήσομαι	ἐμνήσθην	
	μεμνήσομαι		μέμνημαι
	<i>I shall remember</i>		<i>I remember</i>
ὀδύρομαι, <i>bewail, mourn for</i>	ὀδυροῦμαι	ὠδῦράμην	
φέρω, <i>bear, carry, bring</i>	οἴσω	ἤνεγκα <sup>1</sup>	ἐνήνοχα
	οἴσομαι	P. ἤνεχθην	ἐνήνεγμαι
	M. and P.		M. and P.
φύω, <i>beget, produce</i>	φύσω	ἔφῡσα	
φύομαι, <i>be born</i>		ἔφῡν (§ 99)	πέφῡκα
			<i>I am by nature</i>

ἐσκέδασα 1st Aor. *I scattered*, see *σκεδάννυμι*, § 180.

<sup>1</sup> But the Inf. and Parte. with the Optative (§ 233) of this Tense are from a 2nd Aor. *ἤνεγκον*; from which also we have in prose Impv. 2 S. *ἔνεγκε*. Yet the other persons of the Impv. show -κα-, e. g. *ἐνεγκάτω*; cf. the variation in *εἶπον*, § 87.

(α) αἰτεῖτέ με δήπου, ὦ παῖδες, ὥς δοκεῖτε, πλέον τι ἐκ τῶν ἀποσπασμάτων τῆς Σαπφούς μνημονεύειν· τότε οὖν διηγῆσομαι.

φιλόσοφος γάρ τις, ἐπαινῶν τὸν Σωκράτη ἐπὶ τῇ εὐθανασίᾳ αὐτοῦ ὥς μάλα ἀνδρείως τε καὶ ἐκήλως τὸν θάνατον ἐν τῷ δεσμοτηρίῳ προσδεξάμενον, καίπερ κλαιόντων τῶν ἐταίρων, ἄλλα τε διηγεῖται καὶ ὅτι ἐμέμψατο τῇ γυναικὶ Ξανθίππῃ ἀλγούσῃ τε καὶ ὀδυρομένῃ· μνημονεύει δὲ ἔτι ἐν τῷ αὐτῷ τόπῳ περὶ τῆς Σαπφούς ὅτι ὡσαύτως ἐπετίμησεν ἀποθνήσκουσα τῇ θυγατρὶ ὧδε· “οὐ γὰρ θέμις ἔστιν, ἐν ἣ οἰκίᾳ φιλοῦσι διατρίβειν αἱ Μοῦσαι, θρῆνον εἶναι.” εἰ μέντοι ἐπιθυμεῖτε αὐτὰ τὰ μέλη ἀκούειν, ὧδέ πως γεγράφθαι φαίνεται·

οὐ γὰρ Φοικίᾳ ἐν μοισσοπόλῳ θέμις  
θρῆνον ἔμμεναι· οὐκ ἄμμι<sup>1</sup> πρέπει τάδε.

(β) καὶ δὴ καὶ ἕτερον καὶ κάλλιστον ἀπόσπασμα, ὥς μέμνημαι, προφέρει γραμματικός τις, τοιῷδὲ πως τρόπῳ·

Ἔσπερε<sup>2</sup>, πάντα φέρων ὅσα φαινόλις ἐσκέδασ' αὖως,  
φέρεις οὔιν, φέρεις αἶγα,  
φέρεις ἅπν ματέρι παῖδᾶ.

ἄνθρωποι ἄρα φαίνονται πεφῦκότες οἷδε οἱ γραμματικοὶ καὶ ἄξιοι ὄντες ἐπαίνου· εἶπερ γὰρ ταῦτα ἐν τῷ διδάσκειν ὥς παραδείγματα μόνον προφέρουσιν, κάλλει ὁμως ὑπερέχει πολλὰ ἢ ἐκλέγουσι παραδείγματα.

### EXERCISE LXXXI

Give the Greek of: 1. This fragment is much praised by us all because it exceeds in beauty many other examples which you selected. 2. We are not eager to

<sup>1</sup> Attic ἡμῖν. The metre is the 1st Asclepiad (Hor. Od. i. 1).

<sup>2</sup> Attic Ἔσπερε. ‘O Evening-star, that bringest home all things which the unveiling light-of-dawn drove-apart, home thou bringest sheep and goat, home to the mother thou bringest back her child.’ (See Preface, p. vi footnote.) ἔσπερε, πάντα φέρεις became a proverb.

learn why that philosopher blamed his wife. 3. You seem to me, my friend, to praise her for (διά *with acc.*) her beauty only. 4. We beg you to lead the goats and sheep into the fields, not (μή) along-by the river. 5. Why were you not asking-for those silver baskets? 6. If you have a pain in your hand, take care to summon the physician. 7. Ask the philosopher what he desires most to know. 8. See that you ask him to relate to you still (ἔτι) more stories about Socrates.

§ 147. -α- VERBS. τῖμω, *I honour*

ACTIVE.

*Present Indicative.*

*Imperfect.*

S. 1	τῖμ-ῶ (-άω)	ἐτίμ-ων (-αον)
2	τῖμ-ᾶς (-άεις)	ἐτίμ-ᾶς (-αες)
3	τῖμ-ᾷ (-άει)	ἐτίμ-ᾶ (-αε)
P. 1	τῖμ-ῶμεν (-άομεν)	ἐτίμ-ῶμεν (-άομεν)
2	τῖμ-ᾶτε (-άετε)	ἐτίμ-ᾶτε (-άετε)
3	τῖμ-ῶσι(ν) (-άουσι)	ἐτίμ-ων (-αον)
D. 2	τῖμ-ᾶτον (-άετον)	ἐτίμ-ᾶτον (-άετον)
3	τῖμ-ᾶτον (-άετον)	ἐτίμ-ᾶτην (-αέτην)

*Imperative.*

S. 2	τίμ-ᾶ (-αε)	P. 2	τῖμ-ᾶτε (-άετε)
3	τίμ-ᾶτω (-αέτω)	3	τίμ-ώντων (-αόντων)
D. 2	τίμ-ᾶτον (-άετον)		
3	τίμ-ᾶτων (-αέτων)		

*Infinitive.*

τῖμᾶν

*Participle.*

τῖμῶν (-άων), τῖμῶσα (-άουσα), τῖμῶν (-άον)

## § 148. MIDDLE AND PASSIVE.

	<i>Indic. Present.</i>	<i>Imperfect.</i>	<i>Pres. Imperative.</i>
S. 1	τιμῶμαι	ἐτιμώμην	
2	τιμᾷ	ἐτιμῶ	τιμῶ
3	τιμᾶται	ἐτιμᾶτο	τιμᾶσθω
P. 1	τιμώμεθα	ἐτιμώμεθα	
2	τιμᾶσθε	ἐτιμᾶσθε	τιμᾶσθε
3	τιμῶνται	ἐτιμῶντο	τιμᾶσθων
D. 2	τιμᾶσθον	ἐτιμᾶσθον	τιμᾶσθον
3	τιμᾶσθον	ἐτιμᾶσθην	τιμᾶσθων
	<i>Infinit.</i> τιμᾶσθαι	<i>Part.</i> τιμώμενος, η, ον	

## § 149. Therefore in Attic

$\alpha + \epsilon$	} become $\bar{\alpha}$	$\alpha + \circ$	} become $\omega$
$\alpha + \eta$		$\alpha + \omega$	
$\alpha + \epsilon\iota$	becomes $\alpha$	$\alpha + \circ\iota$	becomes $\varphi$

NOTE.—The contraction in the Infinitive *τιμᾶν* is different from that in the 2nd Pers. *τιμᾷς* because the sound written *-ει-* in the Infinitive was in early Attic, when the contraction took place, different from that written *-ει-* in the 2nd Pers. Sing., and did not contain any real *-ι-*. It is often called ‘the spurious diphthong *ει*’, and in Attic inscriptions before 400 B. C. it was written simply *E*, not *EI*.

## EXERCISE LXXXII

(a) Give the Pres. Indic. Act. and Pass. of *νικᾶν*, ‘to conquer’; the Imperf. Act. of *πηδᾶν*, ‘to leap’; the Imperf. Mid. of *κοιμᾶσθαι*, ‘to sleep’; the Pres. Imperative Act. of *σιγᾶν*, ‘to be silent’; the Nom. S. Masc. of the Pres. Participle of *κοιμᾶσθαι*; and the Future Mid. of *πειρᾶσθαι*<sup>1</sup>, ‘to try’, ‘attempt’.

(b) Decline in full the Pres. Partc. Act. of *τολμᾶν*, ‘to dare’.

<sup>1</sup> See § 135.

(c) *Give the Greek of:* 1. Why are you silent? 2. Let him conquer the men in the islands. 3. No one dared (*Imperf.*) to speak. 4. Did you see the goats leaping? 5. These men were expecting many honours, being very eager for (*use Gen.*) them.

§ 150. **The Generic or Indefinite Relative and Oblique Interrogative** ὅστις is thus declined:

SINGULAR.				PLURAL.	
M.	F.	N.	M.	F.	N.
N. ὅς-τις	ἥ-τις	ὃ τι	οἷ-τινες	αἱ-τινες	ἅττα <sup>1</sup>
A. ὄν-τινα	ἥν-τινα	ὃ τι	οὖς-τινας	ἄς-τινας	ἅττα
G. ὅτου	ἥσ-τινος	ὅτου	ὅτων (all genders)		
D. ὅτῳ	ἥ-τινι	ὅτῳ	ὅτοις	αἱς-τισι(ν)	ὅτοις
DUAL.					
N. A. ὦ-τινε					
G. D. ὅτοιν					

§ 151. As a Relative this Pronoun is used to describe a person or thing by referring it to its class or character: e. g.

οὐδεὶς ἐστίν ὅστις τοῦτο λέγει

*there is no one that says this*

οὐκ ἔστιν ὅστις πολεμίων σωθήσεται

*not one of the enemy will escape*

So οὐδεὶς ὅστις οὐ = πᾶς τις, *every single man*, and can be declined together; thus Acc. οὐδένα ὄντιν' οὐ.

Occasionally (with the Fut.) it makes an approximation to a Clause of Purpose, e. g. πρεσβεῖαν πέμπετε ἥτις ταῦτ' ἐρεῖ, *send an embassy to say this*.

<sup>1</sup> See p. 59 footnote.

Notice the close resemblance of this use to that of *qui* with the Subjunctive in Latin, as in *nemo est qui hoc dicat*.

§ 152. Often the class itself is conceived of as large and the particular member of it is otherwise quite undefined, so that the meaning is *whoever*:

ἀπολείται ὅστις ἦν ὁ λαβὼν ἐμέ

*he shall perish whoever he was who took me*

Ζεὺς, ὅστις ποτ' ἐστί, ταῦτα κρινεῖ

*Zeus, whoe'er he be (who bears that name), will judge these things.*

§ 153. As an Oblique Interrogative it connects questions, which are subordinated, with the verb which governs the clause:

οὐκ οἶδ' ὅ τι λέγεις, *I don't know what you mean*

οἶδά σε ὅστις εἶ, *I know (you) who you are*

§ 154. NUMERALS (*continued from pp. 95 and 98*).

Cardinal.	Ordinal.
21 εἷς καὶ εἴκοσι or εἴκοσιν εἷς	πρῶτος καὶ εἴκοστός
30 τριάκοντα	τριάκοστός
40 τεσσαράκοντα	τεσσαρακοστός
50 πενήκοντα	πεντηκοστός
60 ἑξήκοντα	ἑξηκοστός
70 ἑβδομήκοντα	ἑβδομηκοστός
80 ὀγδοήκοντα	ὀγδοηκοστός
90 ἐνενήκοντα	ἐνενηκοστός
100 ἑκατόν	ἑκατοστός

## EXERCISE LXXXIII

*The Tyrants.*

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
αὐξάνω, <i>make to grow</i>	αὐξήσω	ἡύξησα	ἡύξηκα
γινώσκω, <i>learn to recognise, understand</i>	γνώσομαι	P. ἡύξηθην ἔγνων (§ 100)	ἡύξημαι ἔγνωνκα
ἐργάζομαι, <i>work, do</i>	ἐργάσομαι	P. ἐγνώσθην	ἔγνωσμαι
λανθάνω, <i>escape the notice of</i> (§ 51)	λήσω	ἤργασάμην <sup>1</sup>	εἰργασμαι
ἐπι-λανθάνομαι with Gen., <i>forget</i>	ἐπι-λήσομαι	ἔλαθον	λέληθα
λέγω <sup>2</sup> , <i>tell, mean</i>	λέξω	ἐπ-ελαθόμην	ἐπι-λέλησμαι
ὑπισχνόμαι, <i>promise</i>	ὑποσχέσομαι	ἔλεξα	
	ἔρῳ	εἶπον (§ 67)	εἶρηκα
	μηδεὶς οἰέσθω, <i>let no one think</i>	ὑπέσχόμην	ὑπέσχημαι

(a) νῦν δὲ περὶ τῶν τυράννων ἀκούετέ τι· “οὔτε ἀδικώτερον οὐδὲν ἐστὶ κατ’ ἀνθρώπους οὔτε μαιφονώτερον τοῦ<sup>3</sup> τυράννου”, ἔφασάν ποτε οἱ Κορίνθιοι. ἀλλὰ μηδεὶς ὑμῶν τοὺς τυράννους οἰέσθω ἀδικῆσαι διὰ παντός, ἀγαθὸν δὲ ἐργάσασθαι μηδέν. οὐ μόνον γὰρ ἐς ἀρετὴν τοὺς ἀνδρας προύτρεπον, ἀγῶνας παντοίους καταστήσαντες (‘having established’), ἀλλὰ καὶ τὰς πόλεις αὐτὰς διακοσμοῦντες βελτίῳ ἐποιοῦν τὸν βίον τῶν πολιτῶν, τὴν τε ἐλευθερίαν καὶ αὐτονομίαν τρόπῳ τινὶ προήγαγον· ὥστε καὶ τιμᾶσθαι ἄξιοι ᾗσαν, μὴ μισεῖσθαι παντάπασιν.

(b) ἐρεῖ δέ τις· “ἄρ’ οὖν ἐλευθερίαν τύραννοι ἡύξανον;” τὸ τυραννικὸν γοῦν κράτος καταλαβόντες, συμπράσσοντος τοῦ πλήθους οὐ μόνον τοὺς πολεμίους καὶ

<sup>1</sup> This anomalous augment appears also in the Impf.: see further Thompson, *Murray's Greek Grammar*, p. 114. Aorist forms in εἰργ- occur in some texts.

<sup>2</sup> The Passive Tenses will be given in § 297.

<sup>3</sup> ‘Generic’ use of Article, § 12, REM. 2.

τοὺς βαρβάρους ἡμύνοντο ἀλλὰ καὶ τοὺς ὀλίγους τοὺς ἐν ταῖς πόλεσι κατεπάτουν· ὁμῶς δὲ τὸ πλῆθος ἡπάτων πολλὰ ὑπισχνούμενοι, καὶ πολλάκις ὤμοι καὶ φονικοὶ ἐν αὐτῷ τῷ ἐπικρατεῖν τῶν πρᾶγμάτων γενόμενοι, τέλος ἐς μῖσος ἦλθον· ἐς ὕβριν γὰρ τρεπόμενοι, τῆς μετριότητος παντάπῃσιν ἐπελανθάνοντο, ὥσπερ ἐν Κορίνθῳ ὁ Περίανδρος, ἐκατοστῷ μάλιστα ἔτει πρὸ τῶν Μηδικῶν· οὕτω γὰρ φησι τῷ Κύρῳ Θεόγνις ὁ ποιητής·

“μηδὲν ἄγαν σπεύδειν<sup>1</sup>. πάντων μέσ’ ἄριστα· καὶ οὕτως,  
Κύρν’, ἔξεις ἀρετὴν ἦντε<sup>2</sup> λαβεῖν χαλεπόν.”  
ἀλλ’ ἐκεῖνο ἄρ’ οὐκ ἐρεῖς ἡμῖν ὃ τι λέγεις, τὸ  
“μηδὲν ἄγαν”;

χαλεπὸν δὴ ἐστὶ τὰ χαριέντως (‘happily’) λεγόμενα ὑπὸ τῶν σοφῶν εὖ ἐρμηνεύειν, καὶ φιλοσόφου, ὡς οἶμαι, δεῖται ἀνδρὸς ὅστις διηγῆσεται. τὰ δέ γε τῆς σμαράγδου τοῦ Πολυκράτους ἀκροάσεσθε· οὕτω γὰρ βέλτιστα γνώσεσθε ὃ τι λέγει ἡ παροιμία.

### EXERCISE LXXXIV

*Give the Greek of:* 1. The tyrants at first tried to consider how they should (say ‘shall’) improve the life of mankind. 2. Having conquered foreign enemies they trampled down the oligarchs. 3. With the co-operation of the citizens the tyrants seized the sole power. 4. Afterwards they began to deceive the people, and thus they became hated for their cruelty and injustice. 5. Never forget moderation in all things, my child; this will make you happy. 6. How shall I best understand the meaning of that proverb? 7. You will fare well, if you are going to do just things, increasing the freedom

<sup>1</sup> Infinitive for Imperative, *hasten*. The usage is common in poetry and probably first arose in exclamations, e.g. φεύγειν, ‘(now) for running, (now) to run’, like Eng. ‘to arms!’ ‘to horse!’ The *to* of the Eng. Inf. was of course originally a Preposition governing a noun of action. Some forms of the Greek Inf. were originally Datives, others Locatives of a similar noun.

<sup>2</sup> Archaic and poetical form instead of ἦν.

and independence of the citizens. 8. If you are-going-to-become cruel, the oligarchs in this city will try to expel you and the populace will help them. 9. There is no unjust man who is not hated by all; and there is no good man who is not honoured. 10. Who was there among them who tried to become better himself and to do-good-to (εὖ ποιεῖν) his friends (*Acc.*)?

§ 155. -ο- VERBS. δηλῶ, *I make evident*

ACTIVE.

	<i>Indic. Present.</i>	<i>Imperfect.</i>
S. 1	δηλ-ῶ (-όω)	ἐδήλ-ουν (-οον)
2	δηλ-οῖς (-όεις)	ἐδήλ-ους (-οες)
3	δηλ-οῖ (-όει)	ἐδήλ-ου (-οε)
P. 1	δηλ-οῦμεν (-όομεν)	ἐδηλ-οῦμεν (-όομεν)
2	δηλ-οῦτε (-όετε)	ἐδηλ-οῦτε (-όετε)
3	δηλ-οῦσι(ν) (-όουσι)	ἐδήλ-ουν (-οον)
D. 2	δηλ-οῦτον (-όετον)	ἐδηλοῦτον (-όετον)
3	δηλ-οῦτον (-όετον)	ἐδηλοῦτην (-οέτην)

*Imperative.*

S. 2	δήλου (-οε)	P. 2	δηλοῦτε (-όετε)
3	δηλούτω (-οέτω)	3	δηλούντων (-οόντων)
D. 2	δηλοῦτον (-όετον)		
3	δηλούτων (-οέτων)		

*Present Infinitive.*

δηλοῦν

*Participle.*

δηλῶν (-όων), δηλοῦσα (-όουσα), δηλοῦν (-όον)

## § 156. MIDDLE AND PASSIVE.

	<i>Pres. Indic.</i>	<i>Imperf. Indic.</i>	<i>Pres. Imperative.</i>
S. 1	δηλοῦμαι	ἐδηλούμην	
2	δηλοῖ	ἐδηλοῦ	δηλοῦ
3	δηλοῦται	ἐδηλοῦτο	δηλοῦσθω
P. 1	δηλούμεθα	ἐδηλούμεθα	
2	δηλοῦσθε	ἐδηλοῦσθε	δηλοῦσθε
3	δηλοῦνται	ἐδηλοῦντο	δηλοῦσθων
D. 2	δηλοῦσθον	ἐδηλοῦσθον	δηλοῦσθον
3	δηλοῦσθον	ἐδηλοῦσθην	δηλοῦσθων
	<i>Pres. Infin.</i> δηλοῦσθαι	<i>Part.</i> δηλούμενος, η, ον	

§ 157. The contractions then of -ο- are these :

ο with any long vowel becomes ω

ο + ο or ο + ε or ο + ου becomes ου

ο with any diphthong containing ι becomes οι  
(so -οεις and -οῖς become οἰς)

NOTE.—The -οῦ- of the Pres. Infin. Act. (as contrasted with the -οῖ- of the Pres. Indic. 2nd and 3rd Sing.) arises from the contraction of ο with ‘the spurious diphthong ει’, on which see § 149 NOTE. In this and all other places where ου contains no original υ, as in δῆλουμην or διδούς (for \*διδοντες, § 60, REM. 1 and 3), it is itself a ‘spurious diphthong’ and is written simply Ο in Old Attic inscriptions.

§ 158. The same contractions of ο are found in Nouns and Adjectives of the Second Declension, as νοῦς (ὁ), *mind, reason* (Homeric νόος) :

<i>Singular.</i>	<i>Plural.</i>
N. νοῦς	νοῖ
V. νοῦ	νοῖ
A. νοῦν	νοῦς
G. νοῦ	νῶν
D. νῶ	νοῖς

§ 159. But in the Adjectives like διπλοῦς (for διπλόος), διπλῆ, διπλοῦν, *double, false*, we have the same departure from regular contraction as in χρῦσοῦς (§ 144); the Fem. Sing. Nom. is διπλῆ, A. διπλῆν, G. διπλῆς, D. διπλῇ; Pl. Nom. διπλαῖ, A. διπλᾶς, D. διπλαῖς; the Dual N. A. διπλᾶ, G. D. διπλαῖν, and the Neut. Pl. N. and A. is διπλᾶ.

## EXERCISE LXXXV

(a) *Decline in the Sing. εὖνους, εὖνουν, 'well-disposed', 'kindly', and ἀπλοῦς -ῆ -οῦν, 'single', 'simple'.*

(b) *Give the Pres. Indic. Act. and Pass. of ἀξιῶν, 'to think right, claim'; the Impf. Indic. and Nom. S. Pres. Partc. Act. and Pass. of ζῆμιον, 'to fine, punish'; the Aor. Inf. Act. and Pass. of δουλοῦν, 'to enslave'; and the Pres. Imperative Act. of πληροῦν, 'to fill', 'to man' (of ships).*

(c) *Give the 1st Sing. Fut. and 1st Aor. Indic. of ἀξιῶ, πληρῶ in the Act., and of ἐναντιοῦσθαι, 'to set oneself against' in the Mid.*

## § 160. NUMERALS (continued from p. 150).

Cardinal.	Ordinal.
200 διᾱκόσιοι, αι, υ	διᾱκοσιοστός
300 τριᾱκόσιοι, αι, υ	τριᾱκοσιοστός
400 τετρακόσιοι, αι, υ	τετρακοσιοστός
500 πεντακόσιοι, αι, α	πεντακοσιοστός
600 ἑξακόσιοι, αι, α	ἑξακοσιοστός
700 ἑπτακόσιοι, αι, α	ἑπτακοσιοστός
800 ὀκτακόσιοι, αι, α	ὀκτακοσιοστός
900 ἑνακόσιοι, αι, α	ἑνακοσιοστός
1,000 χίλιοι, αι, α	χίλιοστός
2,000 δισχίλιοι, αι, α	δισχίλιοστός
3,000 τρισχίλιοι, αι, α	τρिसχίλιοστός
10,000 μύριοι, αι, α	μύριοστός
20,000 δισμύριοι, αι, α	δισμύριοστός

REMARK.—*μῦριοι* means *ten thousand*; *μῦρίοι*, *innumerable*. In this latter sense the word can be used sometimes in the Singular, e. g. ὁ μῦρίος χρόνος, *countless time*.

## EXERCISE LXXXVI

*Polycrates, Tyrant of Samos.*

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ἄγω, <i>drive, lead</i>	ἄξω	ἦγαγον P. ἦχθην	-ἦχα ἦγμαι
βάλλω, <i>throw, pelt</i>	βαλῶ	ἔβαλον P. ἐβλήθην	βέβληκα βέβλημαι
μένω, <i>remain</i>	μενῶ	ἔμεινα	μεμένηκα
ὄρω (-άω) <sup>1</sup> , <i>see</i>	ὄψομαι	εἶδον	έόρακα
πίπτω, <i>fall</i>	πεσοῦμαι	ἔπεσον	πέπτωκα
τέμνω, <i>cut</i>	τεμῶ	ἔτεμον P. ἐτέμήθην	τέτμηκα τέτμημαι

A. *κακοδαίμων εἶ, you are unfortunate.*

B. *βαρυνδαίμων μὲν οὖν, say rather, crushed and doomed.*

μὲν οὖν then introduces a correction of or improvement upon a preceding statement, like Lat. *immo*; it can be rendered, according to the context, by *say rather, yes but, no but, nay more*.

(a) εἶπατέ μοι, ὦ παῖδες, ὃ τι προσδοκᾶτε σήμερον· τί σὺ προσδοκᾷς, ὦ Εὐρύπιδιον; νῦν δὴ μέμνημαι. σίγατε οὖν. ἐβδομηκοστῷ ἔτει πρὸ τῶν Μηδικῶν, τῆς Σάμου, μεγάλης νήσου, ἀφ' ἧς βραχύτατός ἐστιν ἐς Μίλητον πορθμός, τύραννος ἦν ὁ Πολυκράτης· ὅσπερ πλήθος χρημάτων διὰ τῆς ἑαυτοῦ τε καὶ τοῦ πατρὸς ἐμπορίας κεκτημένος τοὺς τε Σαμίους ἐδουλώσατο καὶ τὸ τῆς θαλάσσης κράτος περιεποιεῖτο· πολλὰς γὰρ πεντηκοντόρους εἶχεν ἅς πληρώσας τοῖς ἐμπόροις ἐβοήθει καὶ τοὺς ληΐζεσθαι πειρωμένους δεινῶς ἐζημίουν· ὥστε οὐδεὶς ἦν ὅστις τῷ Πολυκράτει ἐτόλμησεν ἐναντιοῦσθαι, ἀλλὰ τῶν τότε ἐγένετο φοβερῶτατος καὶ δυνατώτατος.

<sup>1</sup> The Passive Tenses will be given in § 297.

(b) ὁ δὲ πολλά τε ἄλλα ὑπὲρ τῆς πόλεως ἡργάσατο καὶ ἰσχυρὰ τείχη, ὧν μέρος τι ἔτι καὶ νῦν μένει, περιεβάλετο· καὶ δὴ καὶ ὄρυγμα, ὁκτὼ πόδας εὐρὺ ὁμοίως τε βαθύ, διὰ τοῦ ὄρους ἐς ὁκτὼ στάδια ἔτεμεν· ἔτι δὲ καὶ τάφρον ἐν τῷ ὄρυγματι· ἔπειτα διὰ σωλήνων κεραμεῶν ἐν τῇ τάφρῳ κειμένων ὕδωρ ἐς τὴν πόλιν ἔσηγάγετο. τοῦτο δὴ τὸ ὄρυγμα εἶδεν ὁ Ἡρόδοτος πολὺ θαυμάζων· καὶ ἔτι νῦν κατιδεῖν πάρεστιν—ὥς δὴ καὶ αὐτός ποτε κατείδον λαμπάδα φέρων· ὅμως δὲ εὐλαβεῖσθε ὑμεῖς ὅπως μὴ ἐς τὴν τάφρον ἐμπεσεῖσθε—βαθεῖα γάρ ἐστιν.

ἡμεῖς μὲν οὖν πολλῷ μᾶλλον, εἴπερ ἔξεστί γε, κατιδεῖν ἐπιθυμοῦμεν ἐκείνην τὴν σμάραγδον.

σιώπᾳ, ὦ πόνηρε σύ. ὑμεῖς δὲ θαρρεῖτε, ὦ παῖδες, ἀναμείναντες γὰρ ὀλίγον τῷ γε νῷ αὐτὴν κατόψεσθε.

### EXERCISE LXXXVII

*Give the Greek of:* 1. We put-round (our city) two strong walls; and so there is no one who can enslave us now. 2. None can claim and keep the supremacy of the sea without ships of war. 3. The water was brought to the city by means of pipes laid in deep trenches cut through the hill. 4. We must now man our ships and punish those who dare make war on us (*πολεμεῖν πρὸς with acc.*). 5. The Athenians therefore dared to attack the Lacedaemonians and it is about (*μάλιστα*) two thousand three hundred and forty-five years since (*Dat.*) this war, and two thousand four hundred and seventy-four since the tyranny of Polycrates. 6. This king thought fit (claimed) to make a great cutting sixty furlongs long and twenty-five feet deep. 7. Mind you see it one day.

## VERBS IN -μι

§ 161: φημί, *I say* (stem φη- : φᾶ-).

*Indicative Present. Imperfect. Imperative.*

S. 1	φημί	ἔφην	
2	φῆς <sup>1</sup>	ἔφησθα	φαθί
3	φησί(ν)	ἔφη	φάτω
P. 1	φαμέν	ἔφαμεν	
2	φατέ	ἔφατε	φάτε
3	φᾶσί(ν)	ἔφασαν	φάντων
D. 2	φατόν	ἔφατον	φάτον
3	φατόν	ἔφάτην	φάτων

*Pres. Inf.* φάναι     *Partc.* φάσκων, -ουσα, -ον

§ 162. The Pres. and Impf. of φημί are commonly used with the exact words of the speaker and are very often inserted after the first word or two of the speech, like the Lat. *inquam, inquit*, and Eng. *say I, said he*. But see §§ 46–48.

NOTE.—As in εἰμί the forms of the Pres. Indic. of φημί are enclitic except the 2nd Sing. φῆς. The enclitic forms are oxytone if they begin a sentence or stand in a parenthesis as in οἶδα, φησί, τοῦτο, *I know this, says he*.

§ 163. Besides the different endings in some Persons of the Pres. and Impf. tenses, the chief characteristic of this old type of Conjugation, which we have seen (§ 43) in εἰμί, *I am*, is that the personal endings are added directly to the root without what

<sup>1</sup> See § 166, REMARK.

is called the theme-vowel *o* or *ε* which appears in the *παύω*-type of conjugation (*παύ-ο-μεν*, *παύ-ε-τε*).

REMARK.—Notice also that the tense-stem *φη-* (in older Greek *φᾱ-*) is shortened in the Plural and Dual of the Pres. and Impf. Indic. and in the Imperative and Infinitive.

NOTE.—This difference in length was caused by an original difference of Accent, by which in Indo-European times the root-syllable was accented in the singular and the suffix-syllable in the plural. This difference of accent has been swept away almost everywhere in Greek except in the peculiar accentuation of *εἶ*, *ἔστί* (§ 43, REMARK and NOTE).

§ 164. The number of verbs that retain this old type of conjugation is very small, but they are of very common occurrence. They differ one from another in the vowel of the root; thus we have

- (1) *ā*-stems *φημί*, *ἴστημι*, and others.
- (2) *η*-stems *τίθημι* (§ 171), *ἵημι* (§ 174).
- (3) *ω*-stems *δίδωμι* (§ 171).
- (4) *ειμί* (for *\*έσμί*, root *έσ-*), *I am* (§ 43), *εἶμι* (root *ει-*), *I am going*, i.e. *I shall go* (§ 266).
- (5) In *-vv-* stems (like *δείκνυμι*, § 178) the vowel that varies is not that of the root but the *-v-* of the suffix *-vū-*.

NOTE.—In older Greek and in many dialects we have *φᾱμί*, *ἴσῑαμι*; in Attic this *ā* has become *η*, § 19, NOTE 1; but the *ε*-vowel in *τίθημι*, *ἵημι* appears in all dialects.

§ 165. Several of these verbs form the Present-stem by Reduplication thus :

<i>Verb-stem.</i>	<i>Present-stem.</i>
στᾱ-	ἴστημι (for *σιστᾱμι)
θη-	τίθημι (for *θιθημι <sup>1</sup> )
ῖ- (for *ση- and ῖη-)	ἵημι (for *σισσημι and *ῖῖημι)
δω-	δίδωμι

REMARK. — The vowel used in the Reduplicating syllable of the Present is *-ι-*, just as in *γινώσκω*, *γίγνομαι*, not, as in the Perfect, *-ε-*.

### § 166. ACTIVE VOICE

	<i>Indic. Pres.</i>		<i>Imperf.</i>	<i>Imperative Present.</i>
S. 1	ἴστημι, <i>I make to stand</i> ,		ἴστην	
2	ἴστης [set up]		ἴστης	ἴστη
3	ἴστησι(ν)		ἴστη	ἱσάτω
P. 1	ἵσταμεν		ἵσταμεν	
2	ἵστατε		ἵστατε	ἵστατε
3	ἱσάσι(ν)		ἵστασαν	ἱσάντων
D. 2	ἵστατον		ἵστατον	ἵστατον
3	ἵστατον		ἱσάτην	ἱσάτων
Inf. Pres.	ἱσάσθαι	Partc.	ἱσάς, ἱσάσα, ἱσάν	
			(Stem ἱσταντ-)	

REMARK. — There is no *ι* in the ending of the 2 Sing. Pres. *ἴστης*. *φῆς* (§ 161) is anomalous.

NOTE the accentuation of the Pres. Inf. and Partc. of this and other verbs in *-μι*.

<sup>1</sup> See p. 120 footnote.

§ 167. The 2nd Aorist of this verb has been given in § 100. The Fut. and 1st Aor. Act. and Mid. are regularly formed thus

*Fut.* στήσω, στήσομαι    *1st Aor.* ἔστησα, ἑστησάμην

§ 168. But the **Pres.-Perf.** ἔστηκα shows an old variety of inflexion :

*Indicative.*

S. 1 ἔστηκα	P. ἑσταμεν	
2 ἑστηκας	ἑστατε	D. ἑστατον
3 ἑστηκε(ν)	ἑστᾶσι(ν)	ἑστατον

*Inf.* ἐστάναι

*Partc.* N. ἐστώς, ἐστῶσα, ἐστός  
G. ἐστῶτος, ἐστῶσης, ἐστῶτος  
κτλ.

§ 169. Similarly the **Pluperfect** :

S. 1 εἰστήκη	P. ἑσταμεν	
2 εἰστήκης	ἑστατε	D. ἑστατον
3 εἰστήκει(ν)	ἑστασαν	ἑστάτην

NOTE.—In authors of the fourth century B. C. and later, -κ- forms were used also for the Plural and Dual in both tenses (inflected like πεπαύκαμεν, ἐπεπαύκεμεν).

§ 170. Ἰστημι has a Transitive meaning (*make to stand, set up*) in the Present, Imperfect, Future, and 1st Aorist. It has an Intransitive meaning

(*stand*) in the 2nd Aorist, Perfect, and Pluperfect. Thus we have

ἵστημι  
*I am setting up*

ἵστην  
*I was setting up*

στήσω  
*I shall set up*

ἔστησα  
*I did set up*

On the other hand

ἕστην  
*I stood*

ἕστηκα  
*I am standing*

εἵστηκη  
*I was standing*

This difference of meaning in the tenses of the simple ἵστημι runs through all its compounds also (ἀνίστημι, καθίστημι, παρίστημι, and others), which are so numerous and so greatly beloved by all Greek writers that there is scarcely a page in which some form of the verb does not occur. To master the difference at once therefore is the key to understanding a great deal of Greek.

The Middle forms and uses are given in §§ 185–193.

**REMARK.**—In this verb it is well to notice that the **rough breathing**, and therefore in compounds the **aspirated forms of prepositions**, appear only in the Pres. (with Impf.) and the Perf. (with Plupf.), e. g. ἵστην, ἀφίστημι, ἑστᾶσιν, καθέστασαν. But ἕστην, ἕστησα, and therefore e. g. μετέστην, ἀπέστησα.

**NOTE.**—The reason is that the Pres. and Perf. (but not the Aorist) are formed by reduplication, in the Pres. ἰ- (orig. *si-*, § 165; cf. Lat. *sisto*) being prefixed, in the Perf. ἐ- (orig. *se-*, § 109).

## EXERCISE LXXXVIII

The chief Compounds of ἴσθημι are as follows :

*Transitive forms.*

**ἀνιστάναι**, to raise up (e. g. from a bed or grave), restore (e. g. walls), set up (a trophy), make people get up and go (from their homes)

**ἀνθιστάναι**, to set in opposition

**ἀφιστάναι**, to make to stand away, remove, make to revolt

**ἐξιστάναι**, to put out of place

**ἐφιστάναι**, to set or place upon or over (or in charge), to check

**καθιστάναι**, to set down, set firmly, set in order, establish (laws or institutions), put into a certain state or order

**μεθιστάναι**, to remove from its place, replace, change

**ξυνιστάναι**, to set together, to unite, to compose, arrange

**παριστάναι**, to place beside, to present (before the eyes or mind)

*Intransitive forms.*

to rise up, migrate (under compulsion)

to stand against, withstand

to stand aloof from, withdraw from, revolt from

to stand out, retire from, lose (e. g. one's senses)

to stand upon, be imposed upon, be set over (or in charge); to halt, stop

to settle down, be appointed, come into a settled state or order

to leave (a place), cease from, go over to another side

to stand or come together (in friendship or hostility); to be contracted

to stand beside (as a helper), to be near (of events)

Conjugated like ἵστημι are

ἐμπύμπλημι, <i>I fill</i>	Fut. ἐμπλήσω	1st Aor. ἐνέπλησα
ἐμπύμπρημι, <i>I set on fire</i>	Fut. ἐμπρήσω	1st Aor. ἐνέπρησα

(a) Parse and give the English of—κατέστησεν, τὰ καθεστῶτα, ἀνίστατε, ἀναστήσετε, ξυνέστησαν, ἀφίστασιν, ἀπέστη, παριστάς, παραστάς, ἐξίσταμεν, ἐκστήσομεν, ἐφίστην, ἐπέστην, οἱ ἐπιστάντες, μεταστήσαντες, ἐνέπρησας, ἐμπρήσας, ἐμπλήσαι.

(b) Give in full the Pres. and Imperf. Indic. of ἀνιστάναι and καθιστάναι.

(c) Give in full the 2nd Aor. and Perf. Indic. of μεθιστάναι and ξυνιστάναι.

(d) Give the 2nd Aor. Inf. and Partc. Nom. Sing. and Pl. of ἀνθιστάναι and παριστάναι.

(e) Give the Perf. Infin. and Partc. Nom. Sing. and Pl. of ἀφιστάναι, ἐφιστάναι, ἐξιστάναι.

(f) Give the 1st Sing. Fut. and 1st Aor. Mid. of ἐμπύμπλημι.

(g) Give the Greek of: 1. The Dorians made the Achaeans leave their homes. 2. Many of these migrated to Ionia. 3. Polycrates removed the oligarchs from power and set in order the affairs of the Samians. 4. Alcaeus stood beside Pittacus in battle. 5. The Athenians set up the arms of Alcaeus in their trophy (τροπαῖον). 6. The men of Lesbos could not stand against our army. 7. We shall make the islands revolt from the barbarians and unite them with the other Greeks. 8. You must not transfer the inhabitants to the rule of barbarians.

## EXERCISE LXXXIX

*Polycratēs and Amāsis.*

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ἀρέσκω, <i>please</i> (mostly with Dat.)	ἀρέσω	ἤρεσα P. ἤρέσθην	
πείθω, <i>persuade</i>	πείσω	ἔπεισα	πέπεικα
πείθομαι, <i>obey</i> (M. and P.)	πείσομαι	M. ἐπιθόμην poet.	πέποιθα (Intr., <i>I trust</i> )
	P. πεισθήσομαι	ἐπείσθην	πέπεισμαι
πλέω, <i>sail</i>	πλεύσομαι	ἔπλευσα	πέπλευκα
ρίπτω, <i>throw</i>	ρίψω	ἔρριψα	ἔρριψα
		P. ἐρρίφην	ἔρριμμαι
χαίρω, <sup>1</sup> <i>rejoice</i>	χαίρῃσω	ἐχάρην	κεχάρηκα

ἀπολέσας 1st Aor. Partc. ἀπόλλυμι (§ 180), *having lost*  
 ἐπιστάμενος Pres. Partc. dep. ἐπίσταμαι (§ 190), *knowing,*  
*understanding*  
 ἐς ὑπερβολήν, *to excess*

οὕτως οὖν ἐφεστὼς τοῖς Σαμίοις ὁ Πολυκράτης ἐν τῇ ἀρχῇ καθειστήκει· καὶ πάντας τοὺς ἐχθροὺς ἐκ τῆς Σάμου ἀναστήσας—ἐφρόντιζε γὰρ ὅπως μὴ ἑαυτὸν ἐκεῖνοι τῆς ἀρχῆς ἀποστήσουσιν—εὖ τὰ πράγματα τῆς νήσου, ὥς ἤδη ἐοράκαμεν, ξυνέστησεν. ὁμῶς δ' οὐκ ἐλάνθανεν οὕτως ἐς ὑπερβολὴν εὐτυχῶν τὸν Ἀμᾶσιν, βασιλεῖα τῆς Αἰγύπτου· οὗτος οὖν κηδόμενος αὐτοῦ ἔγραψε τήνδε τὴν ἐπιστολήν·

“Ἀμᾶσις Πολυκράτει χαίρειν. ἡδὺ μὲν ἐστὶ πυθέσθαι ἄνδρα φίλον καὶ ξένον ὅτι εὖ πράσσει, ἐμοὶ δέ, ἐπισταμένῳ τὸ θεῖον ὥς ἐστὶ φθονερόν, αἱ μεγάλαι σοῦ εὐτυχίαι οὐκ ἀρέσκουσιν. οὐδένα γάρ πω λόγῳ οἶδα ἀκούσας οὕτως εὐτυχοῦντα ὅστις οὐκ ἐς δυστυχίαν κατέστη καὶ κακῶς ἐτελεύτησε πρόρριζος. σὺ δ' οὖν νῦν ἐμοὶ πειθόμενος, ποίησον πρὸς τὰς εὐτυχίας τοιάδε· φροντίσας ὅ τι χρῆμα σοὶ ἐστὶ πλείστου ἄξιον καὶ ὅ τι ἀπολέσας μάλιστα τὴν ψυχὴν ἀλγήσεις, τοῦτο ἀπόβαλε.”

<sup>1</sup> In letters Infin. (with κελεύω understood), ‘I bid you prosper’.

ἦν δὲ τῷ Πολυκράτει χρυσόδετος σφραγίς, ἣν ἐφόρει, σμαράγδου μὲν λίθου οὔσα, ἔργον δὲ Θεοδώρου τοῦ Τηλεκλέους Σαμίου. πειθόμενος οὖν τῷ Ἀμάσει ἐς πεντηκόντορον ἀναβάς ὁ τύραννος καὶ ἀπὸ τῆς Σάμου ἐκὰς πλεύσας, ταύτην ἐς τὸ πέλαγος ἀπέρριψεν.

*From Herodotus.*

### EXERCISE XC

*Give the Greek of:* 1. This despot drove out his enemies and became established in the sovereignty. 2. Some said, 'If you are-going-to-change the present constitution, you will never restore it.' 3. The populace of Samos stood beside Polycrates when he set himself against the oligarchs. 4. Nor did it revolt from him when he became despot. 5. 'Take care,' said Amasis, 'not to think that your prosperity will remain to the end of your life.' 6. 'Fling away,' says he, 'what seems to you most precious of all your possessions.' 7. Hearing this he fell into (*use καταστήναι ἐς*) perplexity (*as to*) what he should (*say 'shall'*) throw away. 8. Then having manned a war-galley he went on board, and having sailed far out to sea he flung away a gold signet-ring.

§ 171. τίθημι, *I put*; δίδωμι, *I give*<sup>1</sup>

#### ACTIVE VOICE.

##### *Present Indicative.*

S. 1	τίθημι	δίδωμι
2	τίθης	δίδως
3	τίθησι(ν)	δίδωσι(ν)
P. 1	τίθεμεν	δίδομεν
2	τίθετε	δίδοτε
3	τιθέασι(ν)	διδόασι(ν)
D. 2	τίθετον	δίδοτον
3	τίθετον	δίδοτον

<sup>1</sup> In Pres. and Impf. (§§ 6a and 15) the meaning generally is 'offer'.

*Imperfect Indicative.*

S. 1	ἐτίθην	ἐδίδουν <sup>1</sup>
2	ἐτίθεις <sup>1</sup>	ἐδίδους <sup>1</sup>
3	ἐτίθει <sup>1</sup>	ἐδίδου <sup>1</sup>
P. 1	ἐτίθεμεν	ἐδίδομεν
2	ἐτίθετε	ἐδίδοτε
3	ἐτίθεσαν	ἐδίδοσαν
D. 2	ἐτίθετον	ἐδίδοτον
3	ἐτιθέτην	ἐδιδότην

*Present Imperative.*

S. 2	τίθει <sup>1</sup>	δίδου <sup>1</sup>
3	τιθέτω	διδότω
P. 2	τίθετε	δίδοτε
3	τιθέντων	διδόντων
D. 2	τίθετον	δίδοτον
3	τιθέτων	διδότων

*Present Infinitive.*

τιθέναι	διδónαι
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*Participle.*

τιθείς, τιθείσα, τιθέν	διδούς, διδοῦσα, διδόν
(Stem τιθεντ-)	(Stem διδοντ-)

<sup>1</sup> These forms were modelled on the corresponding forms of -ε- and -ο- verbs respectively.

§ 172. ACTIVE AORIST OF *τίθημι* AND *δίδωμι*.*Indicative.**Imperative.*

S. 1	ἔθηκα	ἔδωκα		
2	ἔθηκας	ἔδωκας	θές	δός
3	ἔθηκε(ν)	ἔδωκε(ν)	θέτω	δότηω
P. 1	ἔθεμεν	ἔδομεν		
2	ἔθετε	ἔδοτε	θέτε	δότε
3	ἔθεσαν	ἔδοσαν	θέντων	δόντων
D. 2	ἔθετον	ἔδοτον	θέτον	δότον
3	ἔθέτην	ἔδότην	θέτων	δότηων

*Infinitive*    *θεῖναι*    *δοῦναι*

*Participle*    *θείς*    *θείσα*    *θέν*    (*Stem* *θεντ-*)  
                   *δούς*    *δοῦσα*    *δόν*    (*Stem* *δοντ-*)

REMARK.—The forms *ἐθήκαμεν*, *κτλ.*, *ἐδώκαμεν*, *κτλ.* are very rare before 300 B. C.

NOTE.—It is impossible to describe the Aorist of these two verbs as either 1st or 2nd, since it shows differences from both types. In *ἔ-θηκ-α* we have really the longer form of root, which appears in Lat. *fēc-ī*, and *ἔ-δωκ-α* is a parallel form.

§ 173. The following tenses of the Active are inflected regularly:

*Fut.*    *θήσω*, *δώσω*                    *Perf.*    *τέθηκα*, *δέδωκα*

NOTE.—The Perf. of *τίθημι*, however, is rarely used (the spelling *τέθεικα* is sometimes found).

§ 174. *ἵημι*, *I let go, throw*,<sup>1</sup> the only verb conjugated

<sup>1</sup> The first syllable of *ἵημι* is sometimes short (e.g. Aristoph. *Av.* 946), sometimes long (e.g. Aristoph. *Pax* 608); and the variation may be connected with the probably double derivation of the word from the roots \*sē-, 'to sow, set' (§ 165), and \*iē-, 'to make

like *τίθῃμι*, is rare (even in the Present) except in its Compounds. But these Compounds, such as *ἀφ-ίῃμι*, *I let go away, dismiss*, etc., are numerous and common.

	<i>Present.</i>	<i>Imperf.</i>	<i>Imper.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. 1	ἴημι	ἴην ( <i>or</i> ἴειν)		ἴεναι	ἴείς
2	ἴης	ἴεις	ἴει		ἴείσα
3	ἴησι(ν)	ἴει	ἴέτω		ἴέν
P. 1	ἴεμεν	ἴεμεν			( <i>St.</i> ἴεντ-)
2	ἴετε	ἴετε	ἴετε		
3	ἴασι(ν)	ἴεσαν	ἴέντων		
D. 2	ἴετον	ἴετον	ἴετον		
3	ἴετον	ἴέτην	ἴέτων		
<i>Aorist.</i>					
S. 1	ἀφῆκα			ἀφείναι	ἀφείς
2	ἀφῆκας		ἄφες		ἀφείσα
3	ἀφῆκε(ν)		ἄφέτω		ἄφέν
P. 1	ἀφείμεν				( <i>St.</i> ἀφεντ-)
2	ἀφείτε		ἄφετε		
3	ἀφείσαν		ἄφέντων		
D. 2	ἀφείτον		ἄφετον		
3	ἀφείτην		ἄφέτων		

REMARK.—The REMARK in § 172 applies also to forms like *ἀφῆκαμεν*. With this Aorist-stem cf. Lat. *iēc-i*.

§ 175. The other tenses of the Active are

*Fut.* ἴσω

*Perf.* ἀφείκα

NOTE.—No verb except *δίδωμι* has a Present-stem ending in -ω-.

to move, throw' (§ 174 REM.), which seem to have run into one verb in Greek. In the Middle the forms with *ι* often have the meaning *to desire, strive to reach*, and some scholars have derived this from a third root (that of Lat. *vis, thou wishest*). The evidence, however, for this connexion is not free from doubt, and the meaning may have arisen from the notion of 'throwing oneself at'.

## EXERCISE XCI

Among the chief Compounds of ἵημι are—

ἀνίημι, *I let go up, I throw up, relax.*

μεθίημι, *I let go free, abandon.*

ἐφίημι, *I let go against, let fly against (of missiles), I let fall upon or pass to and so depute (of authority).*

ξυνίημι, *I understand (comprehend, put (two and two) together).*

παρίημι, *I let go by, let pass, permit.*

(a) Give in full the Present and Aorist Indic. Active of ἐφίημι and παρίημι; the Imperfect Indicative Act. of ἀφίημι and ἀνίημι; the Pres. and Aor. Inf. and Partc. (N. Sing.) Act. of ξυνίημι and μεθίημι.

(b) Give the Pres. Indic. Act. of ἐπιτιθέναι, 'to put upon', 'put to', 'impose', and the Impf. Indic. Act. of παραδιδόναι, 'to hand over', and of ξυντιθέναι, 'to put together', 'compose'; and the Aor. Inf. and Partc. (N. Sing.) Active of ἀνατιθέναι, 'to put up', 'dedicate'; προδιδόναι, 'to give up', 'betray'; ἐνδιδόναι, 'to give in' (Intr.), and of ἀποδιδόναι, 'to render what is due', 'to pay'.

(c) Parse and give the English of—ἐπετίθει, ἀνατιθέασιν, ἀνέθηκεν, ξυνθειναι, παρίᾱσιν, ἀφέντα, ἐφείναι, ἀνίεναι, ξυνίεσαν, ἐφήσομεν, ἐνεδίδου, προδιδόασιν, παραδοῦναι, ξυνέθεσαν, ἀνείς, ἀπέδωκεν, παριείς.

§ 176. (α) ω-stems of the 2nd Declension ('Attic Declension').

N. V. S.	νεῶς (ὁ), temple	P.	νεῶ	} D.	νεῶ
A.	νεών		νεῶς		
G.	νεῶ		νεών		
D.	νεῶ		νεῶς		νεῶν

Similarly **κάλως** (ὁ), *a reefing-rope*, **λεώς** (ὁ), *a mass of people* (chiefly in the Pl. *people assembled*), and in the Sing. its compound, **Μενέλεως**, *Menelāus*.

NOTE.—The older form of **νεώς**, **λεώς**, which appears in Homer and survived in some dialects, was **ναός**, **λαός**—whence Lat. *lāicus*, Eng. *lay* (as in *layman*). Hence the compounds like **Μενέλαος** in Homer and later poets.

REMARK.—M. F. **ἱλεως**, *gracious* (with Neut. Sing. **ἱλεων** and Neut. Pl. **ἱλεα**), is declined like this Attic declension. **πλέως**, *full*, is declined in the same way for the Masc. and Neut., but has a Fem. **πλέα** declined like **νέα**.

(b) The following is the declension of **Ζεύς**, *Zeus*.

N. <b>Ζεύς</b> (ὁ)	Also occasionally found
V. <b>Ζεῦ</b>	are
A. <b>Δία</b>	<b>Ζῆνα</b>
G. <b>Διός</b>	<b>Ζηνός</b>
D. <b>Διί</b>	<b>Ζηνί</b>
and Pl. <b>Ζῆνες</b> ( <i>figures of Zeus</i> )	

NOTE.—The **Z-** of the Nom. **Ζεύς** stands for an earlier **δ-**, just as **ἐλπίζω** for **\*ἐλπιδ-ιω** (§ 70). (The word is identical with Lat. *diēs*, which has been reshaped.)

## IRREGULAR NOUNS

§ 177. (a) Some nouns are found belonging to more than one declension, just as we have already seen (§ 79) that many Proper Names in **-ης** of the third declension have an Acc. in **-ην** as well as the regular form in **-η**.

So *υῖός* (ὅ), *son*, has some alternative forms in the 3rd Declension from an old stem *υῖν-* or *υῖεν-*: thus

S. N.	υῖός	P. N. V.	υῖεῖς	D. N. V. A.	υῖεῖ
V.	υῖέ	A.	υῖούς	G. D.	υῖέοιν
A.	υῖόν	G.	υῖῶν		
G.	υῖοῦ υῖέος	D.	υῖοῖς υῖέσι(ν)		
D.	υῖῷ υῖεῖ				

(b) The irregularity of the following nouns is also due to variations of stem, but these are too complex to be explained here.

S. N. V. A.	γόνυ (τό), <i>knee</i>	G.	γόνατος	Dat. Pl.	γόνασι(ν)
	οὖς (τό), <i>ear</i>	G.	ὠτός	Dat. Pl.	ὠσί(ν)
	ὔδωρ (τό), <i>water</i>	G.	ὔδατος	Dat. Pl.	ὔδασι(ν)

*κέρας* (τό), *horn and wing of an army*:

S. N. V. A.	G.	D.	P. N. V. A.	G.	D.
meaning <i>horn</i>	κέρατος	κέρατι	κέρατα	κεράτων	κέρασι(ν)
meaning <i>wing</i>	κέρωσ	κέρα	κέρα		
	(for κέρα-ος, etc.)				

REMARK.—Some nouns have different genders in Sing. and Plur., as ὁ σῖτος, *corn*, has Plur. τὰ σῖτα, ὁ δεσμός, *chain*, has plur. οἱ δεσμοί and τὰ δεσμά.

NOTE.—(1) Beside πῦρ (τό), *pyrós*, *fire*, a Plural N. V. A. *πυρά*, Gen. *πυρῶν*, Dat. *πυροῖς*, is found with the meaning *watch-fires*.

(2) δένδρον (τό) *a tree*, has Dat. Plur. δένδρεσι, the only case which has survived in Attic prose writers of the old 3rd Decl. Plur. δένδρεα which appears in Homer and other poets.

## EXERCISE XCII

*End of Polycrates.*

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
αἰρῶ (-έω), Act. take Mid. choose	αἰρήσω	εἶλον P. ἤρέθην	ἤρηκα M., P. ἤρημαι
ἀποκτείνω, kill	ἀποκτενῶ	ἀπέκτεινα	ἀπέκτονα
γίγνομαι, become, be	γενήσομαι	ἐγενόμην	γεγέννημαι γέγονα
ἔρχομαι, come (§ 8)	εἶμι (§ 266)	ἦλθον	ἐλήλυθα
εὕρισκω, find	εὕρήσω	ἤυρον P. ἠύρέθην	ἠύρηκα M., P. ἠύρημαι
Mid. get for oneself	εὐρήσομαι	ἠύρόμην	
ἡδομαι, be pleased	ἡσθήσομαι	ἡσθην	
καλῶ (-έω), call	καλῶ	ἐκάλεσα P. ἐκλήθην	κέκληκα κέκλημαι
μέλλω, intend, delay	μελλήσω	ἐμέλλησα	

ἐς λόγους ἐλθεῖν, to come to a conference, confer

(a) πέμπτη δὲ ἡ ἕκτη ἡμέρα ἐξ οὗ ὁ Πολυκράτης οὕτω τὴν σμάραγδον ἀφῆκεν, ἀνὴρ ἀλιεὺς “ἐς πόντον προίησι βοὺς κέρας”, ὥσπερ φᾶσιν οἱ ποιηταί, καὶ λαβὼν ἰχθὺν μέγαν τε καὶ καλὸν ἡξίου αὐτὸν τῷ Πολυκράτει δοῦναι. “οὐ γὰρ παρτήν οὐδενί” ἔφη “τόνδε, ὦ βασιλεῦ, φέρειν ἐς ἀγορὰν τοσοῦτον πεφυκότα, ἀλλ’ ἐδόκει παραθεῖναι σοὶ ὡς ὄντα ἄξιον σοῦ τε καὶ τῆς σῆς ἀρχῆς.” ὁ δὲ μάλ’ ἡσθείς, “ἀλλ’ εὖ ἐποίησας” ἔφη, “καί σε ἐπὶ δεῖπνον καλοῦμεν, χάριν προστιθέντες.” τέμνοντες δὲ τὸν ἰχθὺν οἱ θεράποντες εὕρισκουσιν ἐν τῇ νηδίᾳ αὐτοῦ τὴν τοῦ Πολυκράτους σφραγίδα. οὕτω μὲν ἔπρασσεν ὁ Πολυκράτης. ὁ δὲ Ἀμασις, ἐπεὶ ταῦτα δι’ ὧτων ἐγένετο, ξυνῆκεν ἤδη τὸ πεπρωμένον καὶ ἔγνω τὸν Πολυκράτη, ἐπεὶ οὕτως ὑπερέβαλλεν εὐτυχῶν, οὐκ εὖ τελευτήσειν μέλλοντα. τὴν οὖν ξενίαν ἣν πρὸς τὸν τύραννον εἶχε καὶ τὴν ξυμμαχίαν ἀνεῖναι ἐβουλεύσατο.

(b) καὶ δὴ οὐ μετὰ πολλὸν χρόνον Ὀροίτης, ἀνὴρ Πέρσης, σατράπης ὢν τοῦ Καμβύσου ἐν Σάρδεσι καὶ βουλό-

μενος ἀναιρεῖν τὸ κράτος τοῦ τυράννου καὶ τῶν Σαμίων, πέμψας ἐς Σάμον καὶ πολλὸν χρῆσιν δόλω ὑποσχόμενος ἔπεισε τὸν Πολυκράτη ἐς Σάρδεις πορευθέντα ἐς λόγους ἐλθεῖν· τότε δὲ ἀποκτείνας ἀνεσταύρωσεν. Πολυκράτους οὖν, ἀνδρὸς ὑβριστικοῦ, αἱ πολλαὶ εὐτυχίαι ἐς τοῦτο ἐτελεύτησαν. *From Herodotus.*

## EXERCISE XCIII

*Give the Greek of:* 1. He fined the woman forty drachmae, adding thereto other severe penalties, if she should (*say shall*) do (*any*) more such deeds (*use δρᾶν*). 2. On the twenty-third day after the governor did this, a fisherman happened to let down his net into the sea and caught many great fish. 3. Some of these he let go, others he carried to market, but the best he offered (*Impf. of δίδωμι*) to the governor himself. 4. When the king understood what the man said, he was at first angry; afterwards relaxing his anger he took the man into favour. 5. 'I shall permit' said I, 'no one else to possess power in this island.' 6. If he claims to come to a conference, the governor will not receive him, for he does not approve-of ('praise') such people. 7. The king bade the people remove the nobles from the island. 8. The fishermen, being lucky, dedicated their nets in the temple of Zeus.

§ 178. δείκνυμι, *I show.* Active Voice.

	<i>Present.</i>	<i>Imperfect.</i>	<i>Imperative.</i>
S. 1	δείκνυ-μι	ἐδείκνυ-ν	
2	δείκνυ-ς	ἐδείκνυ-ς	δείκνυ
3	δείκνυ-σι(ν)	ἐδείκνυ	δείκνυ-τω
P. 1	δείκνυ-μεν	ἐδείκνυ-μεν	
2	δείκνυ-τε	ἐδείκνυ-τε	δείκνυ-τε
3	δείκνυ-σσι(ν)	ἐδείκνυ-σαν	δείκνυ-ντων
D. 2	δείκνυ-τον	ἐδείκνυ-τον	δείκνυ-τον
3	δείκνυ-τον	ἐδείκνυ-την	δείκνυ-των

*Infinitive* δεικνύναι*Participle* δεικνύς, δεικνύσα, δεικνύν

§ 179. The other tenses are formed from the Verb-stem *δεικ-* by adding the usual tense-endings: thus

<i>δείξω</i>	<i>ἔδειξα</i>	<i>ἀπ-εδειξάμην</i> (M.)
<i>ἀπο-δείξομαι</i>	<i>ἐδείχθην</i> (P.)	<i>δέδειγμαι</i> (P.)

§ 180. The Present tenses of the following Verbs are conjugated like *δείκνυμι*:

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
<i>ἀπόλλυμι, destroy</i>	<i>ἀπολῶ</i>	<i>ἀπώλεσα</i>	<i>ἀπολώλεκα</i>
<i>perish</i>	M. <i>ἀπολοῦμαι</i>	M. <i>ἀπωλόμην</i>	<i>ἀπόλωλα</i> (Intr.)
<i>κατάγνυμι</i>	<i>κατάξω</i>	<i>κατέαξα</i>	
<i>break down</i>		P. <i>κατέαγην</i>	<i>κατέαγα</i> (Intr.)
<i>ανοίγνυμι</i>	<i>ανοίξω</i>	<i>ἀνέωξα</i>	
<i>open</i>		P. <i>ἀνεώχθην</i>	<i>ἀνέωγμαι</i>
<i>ζεύγνυμι</i>	<i>ζεύξω</i>	<i>ἔζευξα</i>	
<i>joke, join together</i>		P. <i>ἔζυγην</i>	<i>ἔζευγμαι</i>
<i>κεράννυμι</i>		<i>ἐκέρασα</i>	
<i>mix (of liquids)</i>		P. <i>ἐκράσθην</i>	<i>κέκραμαι</i>
<i>κρεμάννυμι</i>	<i>κρεμῶ</i> (poet.;	<i>ἐκρέμασα</i>	
<i>hang up</i>	like <i>τῖμῶ</i> )	P. <i>ἐκρεμάσθην</i>	
<i>μείγνυμι</i>	<i>μείξω</i>	<i>ἔμειξα</i>	
<i>mix</i>		P. <i>ἐμίγην</i>	P. <i>μέμειγμαι</i>
<i>(ἀπο-)σκεδάννυμι</i> <sup>1</sup>	<i>(ἀπο-)σκεδῶ</i>	<i>(δι-)έσκεδάσα</i>	
<i>scatter</i>	(poet.; like <i>τῖμῶ</i> )	P. <i>έσκεδάσθην</i>	P. <i>έσκεδάσμαι</i>

<sup>1</sup> It often happens that in Attic prose some part of a Verb is found only in its compounds; e.g. *έσκεδάσθην* occurs uncompounded, but *-έσκεδάσα* only in compounds like *δι-έσκεδάσα*. In such cases in tabulating the parts of the Verb we give a compound form with the preposition in a parenthesis, to imply that though each compound verb has, of course, its own distinct meaning (as *ἀπο-σκεδάννυμι*, *I scatter all away*, *διεσκεδάσα*, *I scattered in different directions*), it is quoted to show how the simple verb was inflected. When the preposition is not in a parenthesis the compound verb is the regular form in Attic prose; e.g. *ἀπόλλυμι*.

REMARK.—As the forms *κρεμῶ*, *σκεδῶ* are contracted from \**κρεμά(σ)ω* and \**σκεδά(σ)ω* respectively, they are conjugated like the Present *τιμῶ*, i. e. *κρεμάs*, *κρεμά*, etc. Whereas *ἀπολῶ*, being contracted from \**ἀπολέ(σ)ω*, is conjugated like the Present *φιλῶ*.

## EXERCISE XCIV

(a) Give in full the Pres. and Impf. Indic. Act. of *μείγνυμι* and *ἀπόλλυμι*.

(b) Give the Pres. Inf. and Partc. (Nom. Sing. and Plur.) of *ἀνοίγνυμι*.

(c) Give in full the Fut. Indic. Act. of *ἀπόλλυμι* and *ἀποσκεδάννυμι*, and the Intrans. Perf. Indic. of *ἀπόλλυμι*.

## CONDITIONAL SENTENCES

§ 181. These consist of two parts, (1) the Protase or If-clause, (2) the Apodose<sup>1</sup>, which is the Main Clause of the sentence. They are of two kinds:

I. Particular Suppositions.

II. General Suppositions (§ 284).

The Negative of the Protase is always *μή*.

§ 182. **Particular Suppositions** relate to a single event, happening once in the Past, Present, or Future.

Notice now (A) The Open Question type with an 'unprejudiced If'.

*εἰ τοῦτο πράσσεις, εὖ ἔχει*

*if you are doing this, it is well*

<sup>1</sup> Sometimes called the 'Then-clause'.

εἰ τοῦτο ἔπρασεν, εὖ εἶχεν

*if he was doing this, it was well*

εἰ μὴ τοῦτο ἔπραξας, οὐκ εὖ ἔπραξας

*if you did not do this, you did not do well*

εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά

*if you do not curb your tongue, evil will befall you*

Here nothing is implied as to the fulfilment or non-fulfilment of the condition, but there is the simple statement that if the Protase is true, then the Apodose is true also.

REMARK.—The Fut. Indic. (esp. in the 2nd Pers.) after εἰ is frequently found to express a strong Determination or Intention; but in Prose μέλλω, *I intend*, with the Inf. (usually Fut.) is more often used for this:

αἶρε πλῆκτρον εἰ μαχῇ (= εἰ μέλλεις μαχεῖσθαι), ἡρ  
*with your spur, if you will fight (if you mean to fight).*

εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, τίνα οἴεσθε ἐμὲ ψυχὴν  
ἔξειν; *if you mean to decide otherwise, what spirit do you think I shall have?*

### § 183. NOTICE

ἀγαπῶ ἔστις τοῦτο ἑᾶσει

*I am content if folk will leave this alone*

θαυμάζω δ' ἐγὼ εἰ τοιαῦτα ποιεῖς

*I am surprised that you do such things*

εἰ with the Indic., then, is used in Greek in dependence on verbs or phrases that express *wonder, indignation, contentment, disappointment*; cf. *mirror si* beside *mirror quod* in Latin.

## COMPOUND NEGATIVES

§ 184. Notice now the following sentences :

οὐκ εἶδον οὔποτε οὐδένα ἔοντα ἐκ ταύτης τῆς οἰκίας  
*I have never seen any one coming out of this house*  
 μὴ τοιαῦτα μηδενὶ λέγε

*never say such things to any one*

When therefore the simple negative is followed by the same negative in a compound, the compound negative only strengthens the negation.

But

οὐδεὶς οὐχ ὁρᾷ τοῦτο

*nobody fails to see this, i. e. every one sees this*

When therefore the simple negative follows the same negative in a compound, the simple negative contradicts the other and produces an emphatic affirmative.

## EXERCISE XCV

(a) Give the English of: 1. εἰ ταῦτα ὥμοσας, ἐψεύσω. 2. ἀλλ' εἰ βούλη ὑπὲρ ἐμοῦ τι ποιεῖν, ἐπίθες τούτῳ τὴν μεγίστην ζημίαν. 3. ἂρ' οὐ θαυμάζεις εἰ καταγνύῃσι τὰς θύρας; 4. εἰ θεοὶ αἰσχροὺς τι δρῶσιν, οὐκ εἰσὶ θεοὶ οὐδαμῶς. 5. εἰ οὖν τὸν ποταμὸν γεφύρα ζεύξεις, ἀπολείς πᾶν τὸ στράτευμα. 6. εἰ κλίμακας τοῖς τείχεσι προσέθηκεν, ἀνδρειότατος ἦν. 7. ἐθαυμάσαμεν πάντες εἰ στέφανον τῶν ἀγώνων προτιθείς. 8. εἰ ἀπόλωλεν, ἀγαπῶμεν· προδότης γὰρ ἦν τῆς πατρίδος. 9. εἰ τοιαῦτα μηδεὶς μηδέποτε ἐποίηκει, τί δὴ σὺ ἐποίησας; 10. εἰ τοῦτο ἐποιήσατε, κακῶς ἀπολείσθε.

(b) Give the Greek of: 1. If he gives that slave the money, he will do wrong. 2. If you will not open the door, I shall break it down. 3. I was surprised that

you bridged that river. 4. If you did not understand that of yourself, no one will ever point out anything else to you. 5. If you mean-to-impose such a penalty on us, impose it at once. 6. We are surprised that you swear this, knowing it to be false. 7. Apply the ladder to the wall and mount it as quickly as possible. 8. Some were scattering the ashes of the watch-fires, others were already marching out.

## EXERCISE XCVI

*The Alcmaeonidae.*

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ἀφικνούμαι (-έομαι) <i>arrive</i>	ἀφίξομαι	ἀφικόμην	ἀφίγμαι
γελῶ (-άω) <i>laugh</i>	γελάσομαι	ἔγελασα P. ἐγελάσθην	
δέω <i>bind</i>	δήσω P. δεθήσομαι	ἔδησα ἐδέθην	δέδεκα δέδεμαι
δύναμαι, <i>be able</i>	δυνήσομαι	ἐδυνήθην <sup>1</sup>	δεδύνημαι
ἔλκω <i>drag</i>	(καθ)-έλω	εἴλकुσα P. εἴλकुσθην	(καθ)-εἴλकुκα (καθ)-εἴλकुσμαι
πέμπω <i>send</i>	πέμψω	ἔπεμψα P. ἐπέμφθην	πέπομψα πέπεμμαι
τυγχάνω, <i>hit, meet</i> <i>with, happen</i> (p. 91)	τεύξομαι	ἔτυχον	τετύχηκα

(a) λαμπρότεροι δὲ κατ' ἐκείνους τοὺς χρόνους ἐν Ἀθήναις καὶ πλουσιώτεροι πάντων ἄλλων ἦσαν οἱ Ἀλκμαιωνίδαι. διὰ γὰρ τοῦ πλοῦτου τὸν νεῶν τὸν ἐν Δελφοῖς μισθωσάμενοι οἰκοδομήσαι, οὐκέτι παρίνου λίθου, ὥς ξυνέκειτο, ἀλλὰ Παρίου τά γε ἔμπροσθεν τοῦ νεῶ ἐποίησαν· οὕτω δὲ χαρισάμενοι εἴτε τῷ θεῷ εἴτε καὶ τοῖς ἱερεῦσι, διεπράξαντο ὕστερον ὥστε τοὺς Ἀθηναίους, βοηθοῦντων κατὰ χρησμὸν δὴ τινα τοῦ θεοῦ τῶν Λακεδαιμονίων, ἀποστήσασθαι<sup>2</sup> τὸν Ἰππῖαν τὸν τοῦ Πεισιστράτου. πλούσιος γὰρ ποτε ἐγεγέννητο αὐτὸς

<sup>1</sup> This Deponent use will be explained in § 229.

<sup>2</sup> See p. 183 footnote.

ὁ Ἀλκμαίων ξενίσας μάλ' εὖ τοὺς πρέσβεις τῶν Λυδῶν τοὺς ἐς Δελφοὺς παρὰ τοῦ Κροίσου ἀφικομένους· καὶ ὁ Κροῖσος τοῦτο πυθόμενος μετεπέμψατο μὲν αὐτὸν ἐς Σάρδεις· οὕτω γὰρ κατέστη ἡ ἀρχὴ τῶν Περσῶν ἐν τῇ Ἀσίᾳ, ἀλλὰ τοὺς Ἰωνας νικήσαντες καὶ ἄλλα ἔθνη καταδουλωσάμενοι οἱ Λυδοὶ πολλῶ δυνατώτατοι τότε ἦσαν τῶν ἐν Ἀσίᾳ.

(b) ἀφικομένῳ δὲ τῷ Ἀλκμαίῳ ἐδίδου ὁ Κροῖσος τοσοῦτον χρῦσόν ὅσον ἂν δύνηται (*as much as he could*, lit. 'can') τῷ ἑαυτοῦ σώματι ἐκφέρεσθαι. ὁ δὲ Ἀλκμαίων ἐξηῦρε τοιάδε· ἐνδύς<sup>1</sup> γὰρ χιτῶνα μέγαν, τὸν κόλπον βαθὺν ἔχοντα, καὶ κοθόρνους εὐρυτάτους ὑποδησάμενος, ἀνοιχθέντος τοῦ θησαυροῦ ἐσήλθεν· ἐσπεσὼν δὲ ἐς σωρὸν χρῦσού πρῶτον μὲν ἐνεπλήσατο τοὺς κοθόρνους τοῦ χρῦσού, ἔπειτα δὲ τὸν χιτῶνα, τέλος δὲ τὰς τρίχας καὶ τὸ στόμα. ἐπεὶ δὲ ἐξῆλθεν ἐκ τοῦ θησαυροῦ, ἔλκων μὲν μόλις τοὺς κοθόρνους, παντὶ δέ τινι ἐοικώς μᾶλλον ἢ ἀνθρώπῳ ἐνέτυχε τῷ Κροίσῳ. ὁ δὲ ἰδὼν αὐτὸν γελάσας ἐκείνᾳ τε πάντα αὐτῷ ἔδωκε καὶ ἕτερα οὐκ ἐλάσσω ἐκείνων. *From Herodotus.*

### EXERCISE XCVII

*Give the Greek of:* 1. Who has contracted to build the bridge over the river? 2. If he does not gratify the king in this way, you will either perish or be made-to-leave this island. 3. The young man having put on his father's tunic and top-boots went out of the house unperceived by his mother. 4. He put on his tunic and filled his pocket with gold-dust. 5. Those who thought fit to try to destroy you have themselves perished. 6. Having asserted that you saw the man filling his top-boots with gold, you swore again that you had told the truth. 7. If the treasure-house was not opened to-day, no one entered it. 8. Unperceived he broke down the doors of the temple and threw-into-confusion (ξυμμειγνύναι) all the things there. 9. If this was so, we must find other and better allies.

<sup>1</sup> 2 Aor. Partc. of ἐνδύειν; cf. φῦς, p. 107.

## § 185. PRESENT.

S. 1	ἵσταμαι	δείκνυμαι	τίθεμαι	δίδομαι
2	ἵστασαι	δείκνυσαι	τίθесαι	δίδοσαι
3	ἵσταται	δείκνυται	τίθεται	δίδοται
P. 1	ἱστάμεθα	δεικνύμεθα	τιθέμεθα	διδόμεθα
2	ἵστασθε	δείκνυσθε	τίθεσθε	δίδοσθε
3	ἵστανται	δείκνυνται	τίθενται	δίδονται
D. 2	ἵστασθον	δείκνυσθον	τίθεσθον	δίδοσθον
3	ἵστασθον	δείκνυσθον	τίθεσθον	δίδοσθον

## § 186. IMPERFECT.

S. 1	ἱστάμην	ἐδεικνύμην	ἐτιθέμην	ἐδιδόμην
2	ἵστασο	ἐδείκνυσο	ἐτίθεσο	ἐδίδοσο
3	ἵστατο	ἐδείκνυτο	ἐτίθετο	ἐδίδοτο
P. 1	ἱστάμεθα	ἐδεικνύμεθα	ἐτιθέμεθα	ἐδιδόμεθα
2	ἵστασθε	ἐδείκνυσθε	ἐτίθεσθε	ἐδίδοσθε
3	ἵσταντο	ἐδείκνυντο	ἐτίθεντο	ἐδίδοντο
D. 2	ἵστασθον	ἐδείκνυσθον	ἐτίθεσθον	ἐδίδοσθον
3	ἱστάσθην	ἐδεικνύσθην	ἐτιθέσθην	ἐδιδόσθην

## § 187. IMPERATIVE.

S. 2	ἵστασο	δείκνυσο	τίθεσο	δίδοσο
3	ἱστάσθω	δείκνυσθω	τιθέσθω	διδόσθω
	κτλ.	κτλ.	κτλ.	κτλ.

## § 188. INFINITIVE.

ἵστασθαι	δείκνυσθαι	τίθεσθαι	δίδοσθαι
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## § 189. PARTICIPLE.

ἱστάμενος	δεικνύμενος	τιθέμενος	διδόμενος
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REMARK.—The endings of the Present and Impf. (Mid. and Pass.) of these verbs are exactly the same as those of the Perf. and Plpf. (Mid. and Pass.) of *παύω*, p. 127.

§ 190. Like *ἵσταμαι* are conjugated in the Present and Imperf. *δύναμαι*, *I am able*; *ἐπίσταμαι*, *I learn*,

*understand, know*; κρέμαμαι, *I hang* (Intrans.); but in the Pres. Impv. and the Impf. the 2 Sing. ends in -ω (not -ασο) as ἡπίστω. So ἐπριάμην, *I bought* (2 Sing. ἐπρίω), which serves as Aor. to ὠνούμαι, *I buy*.

REMARK.—The verb ἐπίσταμαι (Impf. ἡπιστάμην), which comes from the root which appears in ἴσθι, ἴστω (οἶδα, § 110), must be carefully distinguished from ἐφίσταμαι (Impf. ἐφιστάμην), *I am placed over, superintend*.

§ 191. καθίσταμαι (Passive) with the 2nd Aor. Act. κατέστην and the Perf. καθέστηκα (cf. §§ 168–170) have the meaning of *be established, be brought into a certain state*.

§ 192. Like τίθεμαι is conjugated ἵεμαι<sup>1</sup>: thus

INDIC. PRES. ἵεμαι, ἵεσαι, κτλ.

IMPF. ἱέμην, ἵεσο, κτλ.

IMPV. PRES. ἵεσο, ἱέσθω, κτλ.

PRES. INF. ἱέσθαι.      PARTIC. ἱέμενος.

### § 193. SECOND AORIST<sup>2</sup> (Middle only)

INDICATIVE.		IMPERATIVE.	
S. 1	ἐθέμην    ἐδόμην		
2	ἔθου      ἔδου	θοῦ      δοῦ	
3	ἔετο      ἔδοτο	θέσθω    δόσθω	
P. 1	ἐθέμεθα    ἐδόμεθα		
2	ἔθεσθε    ἔδοσθε	θέσθε    δόσθε	
3	ἔθεντο    ἔδοντο	θέσθων    δόσθων	
D. 2	ἔθεσθον    ἔδοσθον	θέσθον    δόσθον	
3	ἐθέσθην    ἐδόσθην	θέσθων    δόσθων	

INFINITIVE.

θέσθαι    δόσθαι

PARTICIPLE.

θέμενος    δόμενος

<sup>1</sup> Compare p. 168 footnote.

<sup>2</sup> ἴσθημι has no 2 Aor. Mid.

§ 194. So too εἵμην the 2nd Aor. Mid. of ἵημι (chiefly in Compounds).

INDIC. ἀφ-εἵμην		INF. ἀφ-έσθαι
ἀφ-εἶσο	IMPV. ἀφ-οῦ	PARTC. ἀφ-έμενος
ἀφ-εἶτο	ἀφ-έσθω	
κτλ.	κτλ.	

REMARK.—The Middle sense in these verbs is easily seen; thus προίεσθαι, to let go forth from oneself, i. e. to give up, sacrifice, forgo.

§ 195. The other Tenses of these Verbs are as follows:

FUT. M.	στήσομαι	θήσομαι	-δώσομαι	-δείξομαι
1 AOR. M.	έστησάμην <sup>1</sup>			έδειξάμην <sup>1</sup>
1 AOR. P.	έσταθήν	έτέθην	έδόθην	έδείχθην
FUT. P.	σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
PERF. P.		κείμει	δέδομαι	δέδειγμαι

So too of ἵεμαι:

FUT. M.	ἀφ-ήσομαι	1 AOR. P.	ἀφ-είθην	PERF. PASS.	ἀφ-εἶμαι
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REMARK.—(a) κείμει, 'I lie' (used also with the Passive sense 'I have been placed' or 'put'), is conjugated thus: κείμει, κείσαι, κείται, κείμεθα, κείσθε, κείνται, Inf. κείσθαι, Partc. κείμενος.

(b) κάθημαι, I sit, κάθησαι, κάθηται is similarly conjugated: Inf. καθήσθαι, Partc. καθήμενος.

<sup>1</sup> These two Middle Aorists are always used transitively; I placed for myself, I showed for myself; ἀπεστησάμην, I removed or caused to be removed (from myself).

## EXERCISE XCVIII

(a) *Parse and give the English of:* *στάς, ἐτίθει, ἐτέθη, δός, ἔδοσαν, δεδείχθαι, ἐπίστασαι, ἐπιστῆσαι, ἐπιστῆναι, ἔθου, ἰᾶσι, παρείτε, μέθες, θείσαν, τίθει, δοῦσι, θές, μεθέσθαι, προίετο, προέσθαι, ἀνέσθε, προδοθεῖσα.*

(b) *Give the Greek of:* we stood, he was establishing, place (thou), they will stand, I am standing, this is placed, many things are established by law, to stand, to be about to give, they were giving, they were dismissed, we will sacrifice nothing, they were-giving-in, they dismissed us.

(c) *Write down the 1st and 3rd Pers. Sing. and Plur. of the Impf. Indic. Act. and Pass. of:* *καθιστάναι, προδιδόναι, and παρατιθέναι;*

*and of the 2nd Aor. Indic. Mid. of:* *ἀνιέναι, παραδιδόναι, and προτιθέναι.*

## EXERCISE XCIX

*The Marriage of Megacles.*

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ἀκούω, <i>hear</i>	ἀκούσομαι	ἤκουσα P. ἤκούσθην	ἀκήκοα
ἐρείδω, <i>lean</i> also Act. <i>prop</i>	ἐρείσω	ἤρρισα P. ἤρρυσθην	ἐρήρρισμαι
πυνθάνομαι, <i>enquire,</i> <i>learn by enquiry</i>	πεύσομαι	ἐπυθόμην	πέπυσμαι

(a) ἐν δὲ τῇ δευτέρᾳ γενεᾷ πολλῶ ὀνομαστότεροι ἐν τοῖς Ἑλλήσιν ἢ τὸ πρότερον ἐγένοντο οἱ Ἀλκμαιωνίδαι. Κλεισθένης γὰρ τῷ ἐν Σεκυῶνι<sup>1</sup> τυράννῳ ἦν θυγάτηρ, ἣ ὄνομα ἦν Ἀγαρίστη, καὶ ἐβουλεύετο δὲν ἄριστον πάντων τῶν Ἑλλήνων ἐξευρήσει<sup>2</sup> τοῦτ' αὐτὴν γυναῖκα δοῦναι. ἐποίησατο οὖν τότε τὸ κήρυγμα·

<sup>1</sup> Σεκυωνίων is the form in the Inscr. on the so-called 'Treasury' of the Sicyonians on the terrace at Olympia.

<sup>2</sup> Translate 'he should find'. This use of the Indicative will be explained in § 320.

“ὅστις Ἑλλήνων ἑαυτὸν ἀξιοῖ Κλεισθένης γαμβρὸν γενέσθαι, ἐλθέτω ἐς Σεκυῶνα.” ἐκείσε οὖν ἦλθον, ὡς ἐς ἀγῶνα προκείμενον, ἀπὸ τῆς τ’ ἄλλης Ἑλλάδος μνηστῆρες καὶ δὴ καὶ ἀπ’ Ἀθηνῶν Μεγακλῆς τε ὁ Ἀλκμαιῶνος καὶ Ἴπποκλείδης ὁ Τεισάνδρου. ἀφῆγμένων δὲ πάντων ὁ Κλεισθένης πρῶτον μὲν ἀνεψύθετο τὴν πατρίδα καὶ τὸ γένος ἐκάστου, ἔπειτα δὲ ταῦτα δειξάντων διεπειράσατο αὐτῶν τῆς τε ἀρετῆς καὶ τῆς ὀργῆς καὶ τῆς παιδεύσεως. καὶ μάλιστα πάντων ἤρεσκον αὐτῷ οἱ ἀπ’ Ἀθηνῶν καὶ ἐκ τούτων μᾶλλον ὁ Ἴπποκλείδης.

(b) ὡς δὲ ἡ κῦρίᾱ ἡμέρᾱ ἐγένετο, ὁ μὲν Κλεισθένης θύσας βοῦς ἑκατὸν παρέθηκε δεῖπνον μεγαλοπρεπές. οἱ δὲ μνηστῆρες μετὰ τὸ δεῖπνον ἀγῶνας ἐν ἀλλήλοις προυτίθεσαν περὶ τῆς μουσικῆς καὶ ἄλλων τεχνῶν· καὶ εὐωχηθεὶς ὁ Ἴπποκλείδης ἐκέλευε τὸν αὐλητὴν αὐλῆσαι, ὥρχετο δὲ καὶ αὐτός, ἑαυτῷ μὲν δήπου ἀρεστῶς· ὁ δὲ Κλεισθένης τοῦτο ἰδὼν ἐσεμνύνετο· οὐ μέντοι ἐπέσχεεν οὐδὲν Ἴπποκλείδης, ἀλλὰ προσέτι ἐκέλευέ τινα ἐσενεγκεῖν τράπεζαν, καὶ πρῶτον μὲν ἐπ’ αὐτῆς ἐφεστῶς ὥρχήσατο Λακωνικά τινα σχήματα, ἔπειτα δὲ ἄλλα<sup>1</sup> Ἀττικά, τὸ τρίτον δὲ τὴν κεφαλὴν ἐρείσας ἐπὶ τῆς τραπέζης τοῖς σκέλεσιν ἐχειρονόμησεν. ὀργισθεὶς οὖν εἰκότως ὁ Κλεισθένης “ὦ παῖ Τεισάνδρου” ἔφη, “ἀπωρχήσω τὸν γάμον.” ὁ δὲ ὡς οὐκ ἐπιστάμενος “οὐ φροντὶς Ἴπποκλείδῃ”. τότε οὖν ὁ Κλεισθένης “τῶν μὲν ἄλλων μνηστήρων”, ἔφη, “δίδωμι ἐκάστῳ τάλαντον ἀργυρίου, τῷ δὲ Μεγακλεῖ ἐγγυῶ τὴν ἐμὴν παῖδα Ἀγαρίστην κατὰ τοὺς νόμους τῶν Ἀθηναίων.”

ταύτης δὴ τῆς Ἀγαρίστης παῖς ἦν Κλεισθένης ὃς τὴν δημοκρατίαν τοῖς Ἀθηναίοις κατέστησεν, ἀνασταθέντος Ἰππίου τοῦ Πεισιστράτου καὶ τῆς αὐτῆς οἰκίᾱς μητρόθεν ἦν ὁ Περικλῆς, περὶ οὗ, εἰ ἐθέλετε, ὕστερόν ποτε πλείω ἀκούσεσθε. *From Herodotus.*

<sup>1</sup> Notice this use of ἄλλος meaning ‘besides’, ‘as well’ (as the Laconian dances).

## EXERCISE C

*Give the Greek of:* 1. The flute-player will play after dinner for those who are able to dance. 2. Let them offer the suitors a contest in music. 3. After they established-for-themselves the democracy the Athenians became more powerful than before. 4. The general having tested his soldiers' valour knew that they would be able to take this city. 5. Some displayed (*ἐνδείκνυσθαι*) much skill, others held aloof (*ἀφίστασθαι*) from the contest. 6. His friend asked him to sacrifice (*προίεσθαι*) the best things in his storehouse. 7. They did not dare attack (*ἐπιτίθεσθαι*) the merchants of Samos, as they feared Polycrates very much. 8. He was evidently<sup>1</sup> very serious, when they appeared so evilly disposed (*διακείσθαι*). 9. The ancients always used to mix water with their wine. 10. If you mean to hang yourself, no one will come to your assistance.

### § 196. FIRST AORIST OF LIQUID AND NASAL STEMS (ρ λ μ ν)

In § 140 we saw that the Future of various Verbs whose Roots ended in one of the sounds λ μ ν or ρ was formed in -ε(σ)ω which was contracted to -ῶ; these Futures also showed the verb-root in a simpler form than the corresponding Present Tenses.

The 1st Aor. Active of such verbs is found thus :

<i>Pres.</i>	<i>Fut.</i>	<i>1st Aor.</i>
(α) αἶρω	ἄρῶ	ἦρα <sup>2</sup>
σφάλλω	σφαλῶ	ἔσφηλα
φαίνω	φανῶ	ἔφηνα
σημαίνω	σημανῶ	ἔσήμηνα

<sup>1</sup> See p. 50.

<sup>2</sup> See p. 188, footnote 1.

	<i>Pres.</i>	<i>Fut.</i>	<i>1st Aor.</i>
But (b)	μιαίνω	μianō	ἐμίᾱνα
	περαίνω	περανō	ἐπέρᾱνα

Thus -ια- or -ρα- (of the verb-stem that appears in the Fut., μιαν-, περαν-) becomes in the 1st Aor. -ιᾱ- or -ρᾱ- as in ἐμίᾱνα; but -α- after other sounds than -ρ- or a vowel becomes -η-, as in ἔσφηλα.

NOTE.—The only exception is κερδαίνω, *I gain*, which follows περαίνω not σημαίνω, Fut. κερδανō, 1st Aor. ἐκέρδᾱνα.

REMARK.—The verb γαμέιν, *to marry*, has ἔγημα, though the other tenses show the stem γαμε-.

	<i>Pres.</i>	<i>Fut.</i>	<i>1st Aor.</i>
(c)	φθείρω	φθερō	ἔφθειρα
	στέλλω	στελō	ἔστειλα
	νέμω	νεμō	ἔνειμα
	μένω	μενō	ἔμεινα

i. e. -ε- when lengthened in the Aorist-stem becomes -ει-.

(d)	οἰκτίρω	οἰκτιρō	ᾠκτίρα
	αἰσχύνω	αἰσχυνō	ἥσχυᾱνα
	ἀμύνω	ἀμυνō	ἤμυνᾱ
	κρίνω	κρινō	ἔκρινᾱ

i. e. short ι and short υ become in the Aorist-stem long ι and long υ.

REMARK.—The 1st Aor. Mid. can be found by adding -μην to the 1st Pers. of the Active as ἤμυνᾱ ἤμυνάμην.

§ 197. The Principal Parts of the commonest of these verbs are as follows:

<i>Pres.</i>	<i>Fut.</i>	<i>Aor.</i>	<i>Perf.</i>
(a) αἶρω <i>raise</i>	ἀρῶ	ἦρα <sup>1</sup> P. ἦρθην	ἦρκα ἦρμαι
βάλλω <i>throw, pelt</i>	βαλῶ	ἔβαλον P. ἐβλήθην	βέβληκα βέβλημαι
γαμῶ (-έω) <i>marry (of the man, with Acc.)</i>	γαμῶ	ἐγHEMA	γεγάμηκα

Similarly γαμοῦμαι (M.), *marry (of the woman, with Dat.)*.

σημαίνω <i>indicate</i>	σημανῶ	ἐσήμηνα P. ἐσημάνθην	σεσήμασμαι
σφάλλω <i>trip up, make to fall</i>	σφαλῶ	ἔσφηλα P. ἐσφάλην	ἔσφαλμαι
φαίνω <i>show, reveal</i>	φανῶ	ἔφηνα	
M. and P. ἀπα- <i>pear, be shown</i>	φανήσομαι (M. and P.)	ἐφάνην (Intr.) P. ἐφάνθην	πέφηνα (Intr.) πέφασμαι (Intr.)
(b) μαιίνω <i>pollute</i>	μιανῶ	ἐμίᾱνα P. ἐμιάνθην	μεμίασμαι
περαίνω <i>accomplish</i>	περανῶ	ἐπεράᾱνα P. ἐπεράνθην	πεπέρασμαι

Similarly μαραίνω, *make to wither*.

(c) ἀγγέλλω <i>announce, report</i>	ἀγγελῶ	ἤγγειλα P. ἤγγέλθην	ἤγγελκα ἤγγελμαι
ἐγείρω <i>awaken</i>	ἐγερῶ	ἤγειρα P. ἤγέρθην	ἐγρήγορα (Intr.) ἐγήγερμαι
ἀπο-κτείνω <sup>2</sup> <i>kill</i>	-κτενῶ	-έκτεινα	-έκτονα
μένω <i>await</i>	μενῶ	ἔμεινα	μεμένηκα

<sup>1</sup> The unaugmented forms of this tense have *ā*, e. g. Impv. *ἄρον*, Partc. *ἄρās*.

<sup>2</sup> See § 180 footnote.

<i>Pres.</i>	<i>Fut.</i>	<i>Aor.</i>	<i>Perf.</i>
νέμω <i>distribute</i>	νεμῶ	ἔνειμα P. ἐνεμήθην	(δια)-νενέμηκα νενέμηναι
σπείρω <i>sow, scatter</i>	σπερῶ	ἔσπειρα P. ἐσπάρην	ἔσπαρμαι
στέλλω <sup>1</sup> <i>send, equip</i>	στελῶ (poet.)	ἔστειλα P. (ἐπ)-εστάλην	(ἀπ)-έσταλκα έσταλμαι
τείνω <i>stretch</i>	τενῶ	ἔτεινα P. ἐτάθην	τέταμαι (M. and P.)
φθείρω <sup>1</sup> <i>destroy</i>	φθερῶ	ἔφθειρα P. ἐφθάρην	(δι)-έφθαρκα έφθαρμαι
(d) αἰσχύνω <i>put to shame</i>	αἰσχυνῶ	ἤσχυνα P. ἤσχύνθην	
ἀμύνω <i>ward off</i>	ἀμυνῶ	ἤμῦνα	
M. ward off from oneself, requite, punish	ἀμυνούμαι	ἤμυνάμην	
κλίνω <i>bend, lean</i>	(κατα)-κλινῶ	ἔκλινα P. ἐκλίθην (poet.) P. (κατ)-εκλίνην	κέκλιμαι (M. and P.)
κρίνω <i>sift, distin- guish, judge</i>	κρινῶ	ἔκρινα P. ἐκρίθην	κέκρικα κέκριμαι

## EXERCISE CI

Write down the 1st Aor. of: καθαίρω, 'I cleanse'; θερμαίνω, 'I warm'; ὀτρύνω, 'I urge on'; μαρτύρομαι, 'I call to witness'; ὀκέλλω, 'I beach'; χαλεπαίνω, 'I am angry'; ποιμαίνω, 'I tend (sheep)'; ἄλλομαι, 'I leap'; ἀγείρω, 'I collect'; εὐφραίνω, 'I cheer'; ὀξύνω, 'I sharpen, incite'; σεμνύνομαι, 'I am grave, solemn'.

<sup>1</sup> See § 180 footnote.

### § 198. CLAUSES OF DEFINITE TIME AND PLACE

The Relative Conjunctions that introduce Clauses referring to a definite time or place are as follows :

**ὅτε, ὁπότε**, *when, at the time at which* ; **ὥς**, *when, as* ; **ἐπειδή** (and **ἐπεὶ**) *when, in the sense of after* ; **ἐξ οὗ, ἀφ' οὗ**, *from the time when, since* ; **ἐν ᾧ, ἐν ὅσῳ**, *in the course of the time that, while* ; **ἕως**, *all the time that, whilst, until* (**πρίν**, *before, until*, § 131) ; **ἵνα**, *where* ; **οὗ**, *where* ; **ἐνθεν**, *whence*.

**ὅτε παῖς ἦν, μετὰ τῶν ἄλλων παίδων ἐπαιδεύετο**  
*when he was a boy, he was educated with the other boys*

**ὥς κατείδον ἀλλήλους, ἀντιπαρετάσσοντο**  
*when (as soon as) they descried one another, they began to arrange their lines for battle*

**ἐπειδή ἀνέφχθη τὸ δεσμωτήριον, εἰσῆλθομεν**  
*when the prison was (had been) opened, we went in*  
**ἐξ οὗ δ' οὗτοι πεφῆνᾱσι, τοιαῦτα συμβαίνει**  
*since these fellows have appeared, such results happen*  
**ἕως ἐτίμᾱτο, πιστὸν ἑαυτὸν παρείχεν**  
*whilst (so long as) he was held in honour, he showed himself faithful*

**παρεκομίζοντο τὴν Ἰταλίαν, ἕως ἀφίκοντο ἐς Ῥήγιον**  
*they coasted along Italy, until they came to Rhegium*  
**ἐχώρουں πρὸς τὴν Συκὴν, ἵναπερ ἐτείχισαν τὸν κύκλον**  
*they proceeded to Syce, where they built the circular fort*

§ 199. Thus the Indicative is used in Temporal and Local Clauses when the time or place referred to is definite; the time being present or past. The Aor. Indic. often (as in the third example of § 198) denotes an action prior to the time of the principal sentence, where in English we should use the Pluperfect.

NOTE.—INDEFINITE TEMPORAL AND LOCAL CLAUSES ARE DESCRIBED IN §§ 287–8 (cf. §§ 284–5); TEMPORAL CLAUSES REFERRING TO THE FUTURE IN §§ 289, 290, 300.

REMARK.—The same use of the Tenses appears in Causal Clauses with *ἐπεί*, *since*; *ὅτι*, *διότι*, *because* (*of the fact that*); *ὥς*, *as* or *when*.

*ἐπεὶ οὐκ ἐδύναντο μάχεσθαι, ἤδη ἐνεδίδosan*  
as they were not able to fight, they were now ready to give in

*Ξενοφῶντι ἐνεκάλουν οἱ στρατιῶται, ὅτι οὐκ εἶχον τὸν μισθόν*  
the soldiers were blaming Xenophon, because they were not getting their pay.

*ἐπεὶ λαμπρὰ ἤδη ἐγένετο ἡ νίκη, πάντες οἱ πολέμοι ἐς φυγὴν ἐτράποντο*  
as the victory had by then become brilliantly clear, the enemy all turned to flight.

### SPECIAL FORMS OF THE AUGMENT

§ 200. Like *ἔχω*, Impf. *εἶχον*, some other Verbs augment initial *ε* to *ει* in some or all of their past Tenses, namely:

<i>Pres.</i>	<i>Impf.</i>	<i>Fut.</i>	<i>Aor.</i>	<i>Perf.</i>
ἐῶ <i>I permit, allow</i>	εἶων	ἐᾶσω	εἶᾶσα P. εἶᾶθην	εἶᾶκα εἶᾶμαι
ἐθίζω <i>I accustom</i>	ἐθίζον	ἐθιῶ (§ 141)	ἐθίσα P. ἐθίσθην	ἐθίκα ἐθίσμαι <sup>1</sup>
ἐλκω, <i>I drag</i>	ἐίλκον, see p. 179			
ἔπομαι <i>I accompany, follow</i>	εἰπόμην	ἔψομαι	ἐσπόμην	
ἔρπω (poet.) <i>I creep, move away</i>	εἶρπον	ἔρψω	εἶρπυσα	
ἐστιῶ <i>I entertain at home</i>	εἰστίων	ἐστιᾶσω	εἰστιάσα	εἰστιάκα
καθίζω <i>I seat, I sit</i>	ἐκάθιζον	καθιῶ (§ 141)	{ καθίσα { ἐκάθισα	

### § 201. Slightly different are

ἀνοίγνυμι ἀνέωγον (*Impf.*) ἀνέωξα (*Aor.*) (§ 180)  
 ὄρω ἑώρων (*Impf.*) ἑόρακα (*Perf.*) (p. 156)

For εἶδον, *Inf.* ἰδεῖν, see p. 46 footnote.

NOTE.—The reason is that in all these Verbs an initial Consonant, *σ* or *φ* (or both), has been lost; thus the *Impf.* of ἔχω, *I hold* (p. 145), was at first \*ἔσεχον; then (§ 78 NOTE) \*ἔεχον, which contracted into εἶχον; but in εἶρπον the *σ* (cf. *Lat. serpo*) survives in the rough breathing, which in \*ἑ-έχον was lost as always when an Aspirate (here *χ*) followed in the same word (p. 120 footnote).

ἑώρων and -ἑώξα for \*ἡφορ-ων, \*ἡφ-οιξα show a lengthening of the augment before *φ* and the same transference of quantity as in the Attic νεώς (§ 176) for Homeric νᾶος.

## EXERCISE CII

### Gyges' Ring.

κατὰ μῆνα, *month by month, every month*  
 μείζων ἢ κατ' ἀνθρώπον, *of superhuman size, lit. greater than in-accordance-with (the measure of) man*

<sup>1</sup> This *Perf.* has a clearly *Pass.* sense; for the *Perf.* εἶωθα see p. 112.

νῦν δὲ διηγῆσομαι ὑμῖν τὸν μῦθον τὸν περὶ Γύγου τινὸς προγόνου τοῦ Κροίσου. οὗτος γὰρ ἀμφὶ τετρακόσια ἢ πεντακόσια ἔτη μετὰ τὴν τοῦ Ἰλίου ἄλωσιν ἦν ποιμήν, θητεύων παρὰ τῷ τότε Λυδίας ἄρχοντι. ὥς δ' ἔνεμέ ποτε τὰ ποίμνια, ἐξαίφνης ὄμβρος ἐγένετο καὶ σεισμὸς καὶ ἰδοῦ χάσμα τῆς γῆς κατὰ τὸν τόπον. εἰς τοῦτο οὖν κατέβη καὶ εἶδεν ἄλλα τε θαυμαστὰ καὶ ἵππον χαλκοῦν κοῖλον, ὃς θυρίδας εἶχε, καὶ διὰ τούτων εἶδεν εἴσω κείμενον νεκρὸν μείζω ἢ κατ' ἀνθρώπου. ὁ δὲ νεκρὸς εἶχε περὶ τῇ χειρὶ χρυσοῦν δακτύλιον. τοῦτον οὖν περιεῖλε καὶ ἐξέβη. καὶ οὐ διὰ πολλοῦ σύλλογος ἦν τῶν ποιμένων· κατὰ γὰρ μῆνα τῷ βασιλεῖ τὰ περὶ τὰ ποίμνια ἐξήγγελλον. ἐκείσε οὖν ἦλθεν ἔχων τὸν δακτύλιον. καὶ καθήμενος μετὰ τῶν ἄλλων, ἐπειδὴ τὴν σφενδόνην τοῦ δακτυλίου περιήγαγε πρὸς ἑαυτὸν εἰς τὸ εἶσω τῆς χειρός, τότε δὴ ἀφανὴς ἐγένετο τοῖς παρακαθημένοις· ὥστε<sup>1</sup> θαυμάσας περιήγαγεν ἔξω τὴν σφενδόνην καὶ εὐθὺς φανερὸς αὐθις ἐγένετο. ἀπεπειράτο οὖν τοῦ δακτυλίου εἰ ταύτην αἰεὶ ἔχει τὴν δύναμιν καὶ αὐτῷ οὕτω συμβαίνει· εἴσω μὲν περιαγαγὼν τὴν σφενδόνην ἄδηλος ἐγίγνετο, ἔξω δὲ δῆλος. διὰ ταῦτα οὖν διεπράξατο τοῖς ἀγγέλοις ἔπεσθαι τοῖς παρὰ τὸν βασιλέα καὶ ἐλθεῖν εἰς τὴν πόλιν. διὰ δὲ τοῦ δακτυλίου ἔλαθε τῷ βασιλεῖ ἐπιθέμενος, καὶ ἀποκτείνῃς αὐτὸν εἰς τὴν ἀρχὴν κατέστη.

*From Plato.*

### EXERCISE CIII

(a) *Give the Greek of:* 1. You told me a story so strange that I could not believe it. 2. In summer these shepherds kept their flocks on the mountains, in winter on the plains. 3. There was so much rain that we had to take refuge in the house of a shepherd who entertained us. 4. Seeing that these men were of superhuman size I did not allow my sailors to beach their boats. 5. Having

<sup>1</sup> Note this use of ὥστε meaning 'and so', 'therefore', to introduce a new sentence with the ordinary Indicative of a statement.

corrupted the guards with money, she opened the doors of the prison and allowed the prisoners to escape. 6. When the giant attacked the sailors who accompanied the hero, at first they could not defend themselves against him; but having tripped him up they slew him with their spears. 7. If you are in a despondent mood, suffer me to depart. 8. Throw away the ring which you have taken off the corpse; otherwise (εἰ δὲ μή), you will commit some injustice. 9. When she could not turn the ring, she became angry; for she knew that she would be always invisible to all men; thus she perished.

(b) *Give the English of:* 1. ἐπειδὴ τοῦτο οὕτως εἶχεν, οὐκ ἔδει ἡμᾶς καταλιπεῖν οὐδέν. 2. χθές, ὅτε ἐγὼ ἐβουλόμην, σὺ οὐκ εἶās μ' ἐλθεῖν. 3. οὐ δικαίως ἐμοὶ ἐχαλέπηνας ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπήτησά σε ἃ ἀεὶ ὑπέσχου αὐτοῖς. 4. ἐπεὶ δ' ἡμέρᾳ ἦν, ξυνείποντο ἡμῖν σιγῇ οἱ τετρακόσιοι τεταγμένοι ἐπὶ τεσσάρων<sup>1</sup>. 5. οἱ ξύμμαχοι, ἐπειδὴ διέφθειραν πάσας τὰς ναῦς, ἀνέστησαν τροπαῖον. 6. ἐν ἐνενήκοντα ἡμέραις ἐναυπήγησαν τριάκοντα ναῦς καὶ καθείλκυσαν. 7. ἄρ' οὐκ εἴθισται ἐκεῖνος ταῦτα φέρειν, ἐξ οὗ ἔφηβος ἐγένετο; 8. οὐκ εἰάσατε ἡμᾶς ὑμῖν ἐπεσθαι. 9. ἐπειδὴ σὲ εἶδεν ἐκεῖ στάντα, οὐκέτι ἡμύνατο τοὺς ἐχθρούς.

(c) *Give the Greek of:* 1. When the king had given us permission, we all began to accompany him. 2. When the sailors had launched the boat, it became-full of water. 3. The Athenians grew angry with Pericles because he did not lead them out. 4. Is this despot accustomed to entertain sixty or seventy guests every day? 5. As things are so, launch the war-galleys at once and burn our enemies' docks. 6. Since we fell into misfortune, our allies have-ceased-to (*say* 'no longer') accompany us to battle. 7. When you thought-fit to show us the way out, then at last we were able to escape. 8. So long as he had money, he used to entertain his friends sumptuously. 9. After he deserted us, we did not remain there.

<sup>1</sup> ἐπὶ τεσσάρων, *four deep, in a line of four ranks.*

## EXERCISE CIV

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
δοκῶ (-έω) <i>seem</i>	δόξω	ἔδοξα	P. δέδοκται (Impers.)
καλῶ (-έω) <i>call</i>	καλῶ	ἐκάλεσα P. ἐκλήθην	κέκληκα κέκλημαι
τιτρώσκω <i>wound</i>	(κατα)-τρώσω	ἔτρωσα P. ἐτρώθην	τέτρωμαι

In verbs meaning *to run* and *to beat* or *strike*, we find the various tenses in each supplied from different roots.

τρέχω <i>run</i>	(ἀπο)-θρέξομαι δραμοῦμαι	ἔδραμον	(κατα)-δεδράμῃκα
τύπτω <i>beat, strike</i>	τυπτήσω	ἔτυψα (Poet.)	
P. τύπτομαι	πατάξω πληγήσομαι	ἐπάταξα ἐπλήγην	πέπληγα πέπληγμαι

REMARK.—The Pres. -πλήσσω with a 2 Aor. Pass. -επλάγην appears in Attic writers in compounds only, as ἐκπλήσσω, *I strike with amazement* or *terror*. The Pres. πατάσσω is rare except in Homer.

*Erōs.*

Ἔρως ποτ' ἐν ῥόδοισιν <sup>1</sup>  
 κοιμωμένην μέλιτταν  
 οὐκ εἶδεν, ἀλλ' ἐτρώθη  
 τὸν δάκτυλον παταχθείς <sup>2</sup>.  
 δραμῶν δὲ πρὸς Κυθήρᾱν  
 “ὄλωλα, μῆτερ,” εἶπεν,  
 “ὄφισ μ' ἔτυψε μῖκρὸς  
 πτερωτός, δν καλοῦσιν

<sup>1</sup> ῥόδοισιν Poet. form of Dat. Pl. of ῥόδον.

<sup>2</sup> Partc. of a Passive Aorist ἐπατάχθην used by late writers.

μέλιτταν οἱ γεωργοί."  
 ἡ δ' εἶπεν "εἰ τὸ κέντρον  
 λῦπεῖ τὸ τῆς μελίττης,  
 πόσον, δοκεῖς<sup>1</sup>, πονοῦσιν,  
 "Ερως, ὅσους σὺ βάλλεις;"

PSEUDO-ANACREON.

§ 202. The metre of this poem is very simple; each line has an initial syllable, short or long, followed by three feet, of which the first two are Trochees (— ∪), the third a Spondee (— —) or Trochee, thus:

∪ | — ∪ | — ∪ | — ∪

This class of metres is called Anacreontic, from the name of the first poet whom we know to have used them.

§ 203. The following are the regular forms of the Subjunctive:

<i>Present Subjunctive.</i>		<i>1st Aor. Subjunctive.</i>	
<i>Act.</i>	<i>Mid. and Pass.</i>	<i>Act.</i>	<i>Mid.</i>
S. 1 παύ-ω	παύ-ωμαι	παύσ-ω	παύσ-ωμαι
2 παύ-ῃς	παύ-ῃ	παύσ-ῃς	παύσ-ῃ
3 παύ-ῃ	παύ-ῃται	κτλ.	κτλ.
P. 1 παύ-ωμεν	παυ-ώμεθα	as in Pres. Act.	as in Pres. Pass.
2 παύ-ῃτε	παύ-ῃσθε		
3 παύ-ωσι(ν)	παύ-ωνται		
D. 2 παύ-ῃτον	παύ-ῃσθον		
3 παύ-ῃτον	παύ-ῃσθον		
<i>2nd Aor. Subj. Act.</i>		<i>2nd Aor. Subj. Mid.</i>	
S. 1 λῖπ-ω		λίπωμαι	
λίπ-ῃς		λίπῃ	
κτλ.		κτλ.	

<sup>1</sup> δοκεῖν Poet. and colloquial to think.

§ 204. Similarly from φιλεῖν, *to love*, the Present Subjunctive is

*Active.*

φιλῶ  
φιλῇς  
κτλ.

*Middle and Passive.*

φιλῶμαι  
φιλῇ  
κτλ.

but notice that the accent is circumflex on the contracted syllable, except of course in φιλώμεθα, § 5 (*d*).

§ 205. The Subjunctive Mood in Greek, as in Latin, is used both in Principal Clauses and in certain kinds of Subordinate Clauses; thus in non-dependent sentences

ἴωμεν, *let us go*

μὴ ἴωμεν, *let us not go*

ἴωμεν ; *are we to go ?*

μὴ τοῦτο ποιήσης, *do not do this* (see § 208)

§ 206. The Subjunctive (usually Aor.) is also found in semi-dependence with βούλη, βούλεσθε :

βούλη σοι εἶπω ; *do you wish me to tell you ?* (orig. *do you wish ? am I to tell you ?*)

§ 207. From these examples it may be seen that the Subjunctive in Greek can express an Exhortation, a Prohibition (with the negative μὴ), and a Deliberative Question. These all have parallels in Latin and may all be looked upon as varieties of the Jussive use (cf. *LIMEN*, § 155 et seq.).

§ 208. Notice the difference between

μὴ τοῦτο κλέψῃς, *do not steal this (particular thing)*

and μὴ κλέπτε τὰ ἀλλότρια, *do not steal other people's property* (cf. § 31)

μὴ θορυβεῖτε, *don't keep making a disturbance*

(1) There is then the same difference between the Present and Aorist here as in all their other forms, i. e. a difference between continuous or repeated actions (Pres.) and actions regarded as single (Aor., § 66); and (2) in these Prohibitions the Pres. Impv. with μὴ is alternative to the Aor. Subj. with μή. The Aor. Impv. is very rare in Prohibitions.

### EXERCISE CV

(a) Give in full the Aorist Subj. Act. of πέμπω, and of φεύγω; the Pres. Subj. Mid. of ποιῶ, and the Aor. Subj. of δανείζομαι, 'I borrow'.

(b) Parse the verb and give the English of: 1. βουλευόμεθα ταῦτα. 2. ἴδωμεν πάντα. 3. μὴ ἐκβάλητε τοὺς. 4. τί δὴ λέγωμεν αὐτῷ; 5. εἵπωμεν ἢ φύγωμεν ἢ τί δρᾶσομεν; 6. πῶς δὴτα μάθωμεν πάντα ταῦτα; 7. βούλεσθε οὖν ταῦτα σκεψώμεθα; 8. κρύψωμεν τὸ ἀργύριον. 9. ποῖ τράπωμαι; 10. μὴ ἄλλα καὶ ἄλλα θορυβεῖτω. 11. μὴ θορυβήσητε. 12. μηδεὶς τοιαῦτα βουλέσθω.

(c) Give the Greek of: 1. Let us remain here. 2. Do not tell this to any one. 3. What am I to report? 4. Do

you wish us to come within? 5. Let them consider these matters. 6. Do not borrow that money. 7. Let no one see this. 8. Whither can we flee? 9. Never leave your post (*say* 'rank'). 10. Let us expel the tyrants. 11. Do not stop working. 12. Do not stop that horse.

(d) *A Surprise-visit.*

μεσονυκτίοις ποθ' ὥραις,  
 ὅτε φῦλα πάντα θνητῶν  
 καμάτῳ δαμέντα κείται,  
 τότε Ἔρως ἐπισταθείς μοι  
 ὀχέας θυρῶν ἔκοπτεν.  
 "τίς" ἔφην "θύρας ἀράσσει;"  
 ὁ δ' Ἔρως "ἄνοιγε" φησὶν.  
 "βρέφος εἰμί, μὴ φοβηθῆς."<sup>1</sup>  
 βρέχομαι δὲ καὶ μέλαιναν  
 κατὰ νύκτα πεπλάνημαι."  
 ἐλέησα ταῦτ' ἀκούσας,  
 ταχέως δὲ λύχνον ἄψας  
 ἀνέωξα· καὶ βρέφος μὲν  
 ἐσορῶ φέροντα<sup>2</sup> τόξον  
 πτέρυγας τε καὶ φαρέτρᾱν,  
 παρὰ δ' ἐστὶν καθίστα<sup>3</sup>.

PSEUDO-ANACREON.

§ 209. The metre of this poem is a variety of the Anacreontic described in § 202, having always two short syllables at the beginning instead of one syllable of variable quantity.

<sup>1</sup> 1st Aor. Subj. Pass. (§ 212).

<sup>2</sup> Masc. as though Ἔρῳα had been written instead of βρέφος.

<sup>3</sup> Old Attic 1 Aor. Act. of καθίζω (§ 200).

## GENITIVE WITH VERBS

§ 210. In § 75 we have seen that there are two main divisions of the Greek Genitive, viz. 'the True Genitive' and 'the Ablative Genitive'.

Notice now these uses of 'the True Genitive' with Verbs:

διεπράξατο τῶν ἀγγέλων γενέσθαι

*he contrived to be among or one of the messengers*

ναυσὶν ἐκράτει τῆς θαλάσσης

*he had control of the sea by ships, he had naval supremacy*

τούτων σοὶ μετέχω

*with you I have a share of these things*

§ 211. Different, but not very different, from these uses is that which is best called the **Genitive of Connexion**, as in

ἅπτομαι τῆς χειρὸς αὐτοῦ

*I grasp his hand*

στοχάζεται τοῦ σκοποῦ

*he is aiming at the mark*

ἐγεύσατο τοῦ οἴνου

*he tasted the wine*

ἄρχομαι τοῦ λόγου

*I am beginning my speech*

ἐπειράτο τῶν στρατιωτῶν

*he was making trial of the soldiers*

ἐπεθύμουν τοῦ πλοῦ

*they were eager for the voyage*

ἐπιμελεῖται ἡμῶν

*he cares for, takes care of us*

ἐπιλανθάνεται τῆς ὀργῆς

*he forgets his anger*

i. e. the Genitive (not the ordinary Acc. of the Object) is commonly used with Verbs that have such meanings as *share in, have control in or over; touch, taste, smell, hear; begin; desire, love, care for; despise, forget and remember; happen on, light upon.*

REMARK.—On the origin of all these uses see § 218 a and the NOTE:

### EXERCISE CVI

#### *Athens under the Eupatrids.*

ἐν δὲ τοῖς σοφωτάτοις πάντων οὓς ἀκοῇ ἴσμεν τῶν Ἑλλήνων ἦν Σόλων ὁ Ἀθηναῖος. ἀπ' ἐκείνου γὰρ αἱ Ἀθῆναι πόλις ἤρξατο αὐτῇ μὲν ἄριστα οἰκεῖσθαι, τοῖς δὲ ἄλλοις ἀνθρώπων γενέσθαι παραδείγμά τε καὶ παιδείᾱ. βούλεσθε οὖν ἐξετάσωμεν τί δράσας καὶ βουλευσάμενος ὁ Σόλων τὴν πόλιν ἐπὶ τοσοῦτον ὠφέλησεν; ἐκεῖ γὰρ οὐχ ἦσσαν ἢ ἐν ταῖς ἄλλαις τῶν Ἑλληνικῶν πόλεων κατεῖχον πρόσθεν τὰ πράγματα ὀλίγοι τινὲς τῶν πολιτῶν πλούτῳ μὲν προὔχοντες, ἀδίκως δὲ ὡς ἐπὶ τὸ πολὺ τῇ δυνάμει χρώμενοι. ἐν δὲ Ἀθῆναις Εὐπατρίδαι ἐκαλοῦντο οὗτοι καὶ τῆς γῆς οὕτως ἐκράτουν ὥστε αὐτοὶ<sup>1</sup> μὲν τοὺς ἀγροὺς διὰ γεωργῶν ἐργάζεσθαι, τοὺς δὲ γεωργοὺς αἰεὶ ταλαιπωρεῖν ἐν τοῖς ἀγροῖς, τῶν μὲν καρπῶν μέρος τι μόνον ἀπολαύοντας, τῆς δὲ πολιτείας οὐδ' ὅπως τι μετέχοντας. ἔτι δὲ πολλοὶ τούτων τοῖς πολέμοις

<sup>1</sup> See p. 104 footnote.

πιεζόμενοι ἐδανείζοντο παρὰ τῶν Εὐπατριδῶν, καὶ ἀδύνατοι γενόμενοι τὰ χρέα ἀποδοῦναι, αὐτοὶ ἐς δουλείαν τοῖς δανείσασι κατέστησαν κατὰ τοὺς τότε νόμους. οὕτως οὖν νοσοῦσαν πόλιν πῶς ποτέ τις ἐς τὰ καλλίω τῶν τεχνῶν καὶ βίον ἀληθῶς ἀνθρώπινον προαγαγεῖν ἔμελλεν;

## EXERCISE CVII

1. Let us benefit the farmers by-giving (*use Aor. Partc.*) them these fields. 2. Why are we in no way to enjoy the produce of our own fields? 3. He lent me so much money that I had not (*use δεῖν*) to borrow from other friends. 4. How am I, who (*ὅστις*, § 151) have no money, to borrow any and pay all these debts? 5. When these men got control of public affairs, they began to care for the rest of the citizens. 6. Do not establish laws so unjust that no one can obey them. 7. Do you wish by-doing this to seize control of all affairs in the state? 8. The farmers are now suffering severely (*say 'heavy things'*).

§ 212. SUBJUNCTIVE OF εἰμί AND OF  
PASSIVE AORISTS.

<i>Pres. Subj.</i> <i>of εἰμί.</i>	<i>1st Aor. Subj. Pass.</i> <i>of παύω.</i>	<i>2nd Aor. Subj. Pass.</i> <i>of φαίνω.</i>
S. 1 ᾧ	παυθ-ᾧ	φαν-ᾧ
2 ᾗς	παυθ-ᾗς	φαν-ᾗς
3 ᾗ	παυθ-ᾗ	φαν-ᾗ
P. 1 ᾧμεν	παυθ-ᾧμεν	φαν-ᾧμεν
2 ᾗτε	παυθ-ᾗτε	φαν-ᾗτε
3 ᾧσι(ν)	παυθ-ᾧσι(ν)	φαν-ᾧσι(ν)
D. 2 ᾗτον	παυθ-ᾗτον	φαν-ᾗτον
3 ᾗτον	παυθ-ᾗτον	φαν-ᾗτον

Notice the accentuation of these tenses,

REMARK.—The Subjunctive of εἶμι is sometimes combined with the Perfect Participle to form a Perfect Subjunctive (πεπαυκὼς ὦ Act., πεπαυμένος ὦ Mid. and Pass.). Other forms, e.g. πεποιήκη, are rare; see § 246 a.

### § 213. RELATIVE CONJUNCTIONS USED TO BRING IN A CLAUSE OF PURPOSE.

These are ὅπως and ἵνα, *how, whereby*, in Negative sentences ὅπως μὴ and ἵνα μὴ, *how not, whereby not*.

ἔρχεται ὅπως ἴδῃ τόδε, *he is coming in a way in which he may see this, i.e. in order to see this*

ἀπέρχεται ἵνα μὴ ἴδῃ τόδε, *he is going away whereby he may not see this, i.e. not to see this*

§ 214. The Aorist Subjunctive is used of an act mentioned without regard to its duration; the Present Subjunctive of continuous or prolonged action.

ἔρχεται ἵνα ἡμᾶς ὠφελῇ, *he is coming that he may be helpful to us*

ἔρχεται ἵνα ἡμᾶς ὠφελήσῃ, *he is coming that he may bring us help (now)*

REMARK.—ἵνα and ὅπως therefore correspond to the Latin *ut* and *quō* (cf. *LIMEN*, § 166); but μὴ is rarely used alone, like *ne*, as a Conjunction of Purpose.

### EXERCISE CVIII

(a) Give in full the 1st Aor. Subj. Passive of τάσσω and πείθω; and the 2nd Aor. Subj. Passive of σφάλλω (§ 197).

(b) Parse the verbs and give the English of: 1. ἔλθωμεν οὖν ἐς τὴν οἰκίαν ἵνα ἴδωμεν τὸν πατέρα σου καὶ τὴν

μητέρα. 2. τίς δὲ στρατεύσει ἐς τὴν τῶν πολεμίων χώρᾱν ἵνα ἡ παρθένος ἐλευθερωθῇ; 3. κρύψωμεν τὰ τῶν θεῶν ἀγάλματα ὅπως μὴ διαφθαρῇ ὑπὸ τῶν πολεμίων. 4. ἐνεδρεύωμεν δὲ ἵνα οὗτος κλέψᾱς μὴ λάθῃ. 5. βοηθήσατε οὖν τοῖς γεωργοῖς ἵνα μηκέτι πιεσθῶσιν τῶν γ' ὀφειλημάτων ἕνεκα. 6. ὁ Σόλων ἀποδημήσει δέκα ἔτη ἵνα βασανισθῇ ἡ καινὴ πολιτεία. 7. τὰ τέλη διανεμοῦμεν ὅπως οἱ πλούσιοι ξυντελῶσι τὸ μέγιστον μέρος.

(c) Give the Greek of: 1. I am coming to the city in order to make new laws. 2. Send me away from the city that you may test all my laws. 3. You must march more quickly that you may not be left behind by the rest. 4. The citizens are removing the burden of debts that the farmers may no longer suffer such hardships. 5. Do not bring (*render* 'lead') those farmers into slavery, for they will soon pay all their debts. 6. The farmers will sow and plant that they may enjoy the produce. 7. Make good laws, my friend, that you may be counted (*use νομίζεσθαι*) among the wise (§ 210).

### GENITIVE WITH VERBS (continued)

§ 215. Notice now these further examples of the True Genitive:

τὴν τάφρον ἐμπίπλησιν ὕδατος  
*he fills the ditch with water*

also with the Adj.

ποταμὸς πλήρης ἰχθύων  
*a river full of fish*

i.e. the Genitive is used with Verbs and Adjectives expressing *fullness*.

REMARK.—It is used also with words expressing *want*, as

ἐσπάνιζον τροφῆς, *they were short of provisions* ;  
 πολλοῦ δεῖ (lit. *there is a lack of much*, i. e.), *far from it* ;  
 ὀλίγου δεῖ, *there wants but little, it is all but so* ;

but this use of the Genitive may be partly derived from its Ablatival meaning.

§ 216. οἰκτῖρω αὐτὸν τῆς ξυμφορᾶς

*I pity him for, or in, his (evil) fortune*

ζηλῶ σε τῆς ἀνδρείᾶς

*I envy (admire) you your courage*

The Genitive, then, is used with Verbs expressing *pity*, *blame*, *envy*, and the like to define the matter in regard to which the feeling is shown.

REMARK.—This is sometimes called the ‘Causal Genitive’, but it is probably better to regard it as a variety of the Genitive of Connexion (§ 211) and as meaning to a Greek rather ‘in the sphere of’ than quite precisely ‘because of’. See § 218 a, NOTE.

§ 217. Similarly

αἰτιῶνται ἡμᾶς τοῦ φόνου

*they accuse us of the murder*

φεύγει κλοπῆς

*he is on trial for theft*

ἀπέφυγε δώρων

*he was acquitted of bribery*

i.e. the Genitive is used of **the charge** in respect to which the action takes place.

REMARK.—But notice κατηγορεῖς αὐτοῦ ἀδικίαν, *you bring a charge of wrongdoing against him* ; and compare the use of κατὰ with the Genitive in the sense of ‘down

upon', e. g. *κατὰ τῆς κεφαλῆς μύρον καταχεῖν*, 'to pour down ointment upon the head'; *λέγειν κατὰ τινος*, 'to speak against some one'.

§ 218. Notice further

*τίμᾳται μοι ὁ ἀνὴρ θανάτου*

*my accuser assesses my penalty at death*

*ποιούμεθά τι πολλοῦ*

*we estimate a thing highly*

*πόσου ἀποδώσῃ μοι ἐκείνον τὸν δοῦλον;*

*at what price will you sell me that slave?*

*ἀποδώσομαι αὐτὸν τριῶν μνῶν*

*I will sell him for three minae*

*μισθοῦ τοῦτο ποιεῖ*

*he does this at a price, he is hired to do this*

The Genitive then is used with many Verbs to denote the **Penalty** and the **Price at which**.

NOTE.—The Greek *μνᾶ* was worth 100 Attic drachmae and 60 *μναῖ* made a *τάλαντον*. The *δραχμή* was a silver coin having about the value of the Latin *denarius* and the French *franc*; a *μνᾶ* and a *τάλαντον* represent rather more than £4 and than £240 respectively. (The Latin form of *μνᾶ* is *mina* which when used as an English word is pronounced as if the first syllable contained the same sound as Eng. *mine*.)

§ 218 a. In some of the examples in §§ 210, 211, and 215–18 the notion underlying the Genitive seems to be a *part of*, as *μετέχω τούτου*, *I have a share of this*; in others the notion is rather *having its substance of*, *consisting of*, as in *πλήρης οἴνου*, *full of wine*, like *πίθος οἴνου*, *a jar of wine*; *ἔτυχον τοῦ σκοποῦ*, *I had the luck (τύχην) of the mark, I hit the mark*.

NOTE.—This use was greatly extended in Greek, but it is generally clear that some Noun-notion on which the Gen. depends is in the mind of the speaker, as *part* or *substance* in the examples just given; or *region, area* in such a case as *ἄρχω τῆς Βοιωτίας*, *I rule (in the area of) Boeotia*; *στοχάζομαι*, *I aim at (make a target (στόχος) of)*, *κρατῶ*, *I lay hold of, get power (κράτος) over, become master of*. When this use of the Genitive, originally attached to a Noun or, as it is called, Adnominal, had come in the course of many centuries to be established after a large number of Verbs, so that the Genitive had become in fact Adverbial, it was naturally extended to other Verbs of similar meaning where it is not so easy to see the Adnominal colour, e. g. *θαυμάζω σὲ τῆς ἀνοίας*, *I wonder at you for your folly*; *μακαρίζω σὲ τῆς εὐτυχίας*, *I congratulate you on your good fortune*.

Another very primitive Adverbial use appears in the Genitives of Cause, Offence, Penalty, Price (§§ 216–218); in fact the Genitive of Price was completely Adverbial before Greek was a separate language, and probably no Noun-idea (such as *having a value of, being the equivalent of*) was present to the mind of any Greek speaker. Indeed it is quite possible that this use had never been Adnominal at all, but Adverbial from the outset. If so, it is probable that of the many different endings which we find in different Declensions in different languages grouped together as belonging to the Genitive Case, some were originally Adnominal, some Adverbial.

## EXERCISE CIX

### *Solon and the debtors.*

πρῶτον μὲν οὖν ὁ Σόλων τὸ ἄχθος τῶν χρεῶν οἷσπερ ἐπιέζοντο οἱ γεωργοὶ κουφίζει, καὶ καινοὺς νόμους τίθησιν ἵνα μηκέτι οἱ πολῖται ἐς δουλείαν ἄγονται τῶν ὀφειλημάτων ἔνεκα. ἔπειτα ἅπαντας τοὺς Ἀθηναίους διατάξας κατὰ τὴν οὐσίαν ἐκάστου ἐς τέσσαρα μέρη,

ἐκάστω μέρει καὶ γέρᾱ καὶ τέλῃ διανέμει, ὅπως οἱ μὲν πλουσιώτατοι τὰ μέγιστα τῇ πόλει ἐσφέρωσι καὶ Ἄρχοντες αἰρεθῶσι μόνοι, οἱ δὲ ἐλάσσονος τιμώμενοι ἐλάσσον ξυντελῶσιν· ἅπαντες δὲ ὁμοίως ἐν τῇ ἐκκλησίᾳ τοὺς Ἀρχοντας χειροτονῶσι καὶ τὰς εὐθύνας τῶν Ἀρχόντων πράσσωσιν, ἅπαντες δὲ ἐν τῇ Ἡλιαίᾳ δικάζωσι τὰς δίκας. οὕτω δὲ ἡλευθέρωσε τοὺς πολίτας ὁ Σόλων τῆς ὀλιγαρχίας τῶν Εὐπατριδῶν καὶ ἄρχειν αὐτοὺς ἐαυτῶν ἐδίδαξε, τοῖς νόμοις, οὐσπερ αὐτοὶ ἔθεντο, ἡδέως πειθομένους. ταῦτα δὲ πάντα οὕτω καλῶς νομοθετήσας, αὐτὸς ἀξιοῖ δέκα ἔτη ἀποδημεῖν ὅπως ἡ πολιτεία ἐλευθέρως βασιλεύῃται, ἀπόντος αὐτῆς τοῦ δημιουργοῦ. ὕστερον δὲ ἀχθομένων τινῶν ὅτι τοὺς ἀγροὺς τῶν Εὐπατριδῶν οὐ παντάπᾳσιν ἐδήμευσεν, ᾧδε ἀπεκρίνατο ἐν τῇ ᾠδῇ ἣν περὶ τῆς αὐτοῦ πολιτείας ἔγραψεν·

ἔστην δ' ἀμφιβαλὼν κρατερὸν σάκος ἀμφοτέροισιν,  
νῆκ' αὖν δ' οὐκ εἴασ' οὐδετέρους ἀδίκως.

§ 219. The metre of this couplet is Elegiac (*LIMEN*, § 204), but in Greek it was free from many of the restrictions (e. g. as to the number of syllables in the words at the end of the lines) which had grown up when poets like Ovid used it more than five centuries later.

### EXERCISE CX

1. Who will lighten the burdens by which we have been oppressed so long? 2. Let us divide the property into ten parts, that we may all have a little. 3. We must not rate his property too low, that he may pay smaller taxes to the state; for that is wrong ('unjust'). 4. He will go abroad willingly, that he may not be banished. 5. Let us not be vexed that he bought our slave for thirty minae; he evidently valued him very

highly. 6. I do not envy you your wealth; in order to judge aright of such things, you must look, as Solon once said to Croesus, to the end of everything (and see) how it shall turn out. 7. Do not receive gifts from Philip lest you be accused of treachery. 8. Never be unjust to one man<sup>1</sup> in order that you may gratify another<sup>1</sup>, for no one will admire you for your injustice.

VERBS IN -MI, continued from p. 183

§ 220. PRESENT SUBJUNCTIVE ACTIVE.

S. 1	ἴστω	τιθῶ	διδῶ
2	ἴσῃς	τιθῇς	διδῇς
3	ἴσῃ	τιθῇ	διδῇ
P. 1	ἴστωμεν	τιθώμεν	διδώμεν
2	ἴσῃτε	τιθῇτε	διδῇτε
3	ἴσωσι(ν)	τιθῶσι(ν)	διδῶσι(ν)
D. 2	ἴσῃτον	τιθῇτον	διδῇτον
3	ἴσῃτον	τιθῇτον	διδῇτον

§ 221. The Pres. Subj. of δεικνύναι is like that of παύω, viz. δεικνύω, δεικνύης, κτλ.

REMARK.—So too from the 2 Aorist-forms ἔφῃν (§ 99) and ἔδυν, *I went into* and (of the sun) *went down*, we have Subj. φύω, φύης, κτλ., δύω, δύης, κτλ.

§ 222. SECOND AORIST SUBJUNCTIVE ACTIVE.

S. 1	στώ	θῶ	δῶ
2	σῇς	θῇς	δῇς
3	σῇ	θῇ	δῇ
	κτλ.	κτλ.	κτλ.

as in the Present

REMARK 1.—Like στώ is the 2 Aor. Subj. of βαίνω, viz. βῶ, βῇς, βῇ, κτλ.

<sup>1</sup> Use ἕτερος . . . ἕτερος.

2. And like  $\theta\hat{\omega}$  is the 2 Aor. Subj. of  $\acute{\alpha}\phi\acute{\iota}\eta\mu\iota$ , viz.  $\acute{\alpha}\phi\hat{\omega}$ ,  $\acute{\alpha}\phi\hat{\eta}s$ ,  $\acute{\alpha}\phi\hat{\eta}$ ,  $\kappa\tau\lambda.$  and the other compounds of  $\acute{\iota}\eta\mu\iota$ , e. g.  $\acute{\alpha}\nu\hat{\omega}$ ,  $\acute{\alpha}\nu\hat{\eta}s$ ,  $\acute{\alpha}\nu\hat{\eta}$ ,  $\kappa\tau\lambda.$

3. And like  $\delta\hat{\omega}$  is the 2 Aor. Subj. of  $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$ , viz.  $\gamma\nu\hat{\omega}$ ,  $\gamma\nu\hat{\omega}s$ ,  $\gamma\nu\hat{\omega}$ ,  $\kappa\tau\lambda.$

### § 223. PRESENT SUBJUNCTIVE MIDDLE AND PASSIVE.

S. 1	$\acute{\iota}\sigma\tau\text{-}\hat{\omega}\mu\alpha\iota$	$\tau\iota\theta\text{-}\hat{\omega}\mu\alpha\iota$	$\delta\iota\delta\text{-}\hat{\omega}\mu\alpha\iota$
2	$\acute{\iota}\sigma\tau\text{-}\hat{\eta}$	$\tau\iota\theta\text{-}\hat{\eta}$	$\delta\iota\delta\text{-}\hat{\omega}$
3	$\acute{\iota}\sigma\tau\text{-}\hat{\eta}\tau\alpha\iota$	$\tau\iota\theta\text{-}\hat{\eta}\tau\alpha\iota$	$\delta\iota\delta\text{-}\hat{\omega}\tau\alpha\iota$
P. 1	$\acute{\iota}\sigma\tau\text{-}\acute{\omega}\mu\epsilon\theta\alpha$	$\tau\iota\theta\text{-}\acute{\omega}\mu\epsilon\theta\alpha$	$\delta\iota\delta\text{-}\acute{\omega}\mu\epsilon\theta\alpha$
2	$\acute{\iota}\sigma\tau\text{-}\hat{\eta}\sigma\theta\epsilon$	$\tau\iota\theta\text{-}\hat{\eta}\sigma\theta\epsilon$	$\delta\iota\delta\text{-}\hat{\omega}\sigma\theta\epsilon$
3	$\acute{\iota}\sigma\tau\text{-}\hat{\omega}\nu\tau\alpha\iota$	$\tau\iota\theta\text{-}\hat{\omega}\nu\tau\alpha\iota$	$\delta\iota\delta\text{-}\hat{\omega}\nu\tau\alpha\iota$
D. 2	$\acute{\iota}\sigma\tau\text{-}\hat{\eta}\sigma\theta\omicron\nu$	$\tau\iota\theta\text{-}\hat{\eta}\sigma\theta\omicron\nu$	$\delta\iota\delta\text{-}\hat{\omega}\sigma\theta\omicron\nu$
3	$\acute{\iota}\sigma\tau\text{-}\hat{\eta}\sigma\theta\omicron\nu$	$\tau\iota\theta\text{-}\hat{\eta}\sigma\theta\omicron\nu$	$\delta\iota\delta\text{-}\hat{\omega}\sigma\theta\omicron\nu$

§ 224. The Pres. Subj. M. and P. of  $\delta\epsilon\iota\kappa\nu\acute{\nu}\alpha\iota$  is like that of  $\pi\acute{\alpha}\nu\omega$ , viz.  $\delta\epsilon\iota\kappa\nu\acute{\omega}\mu\alpha\iota$ ,  $\delta\epsilon\iota\kappa\nu\acute{\eta}$ ,  $\delta\epsilon\iota\kappa\nu\acute{\eta}\tau\alpha\iota$ ,  $\kappa\tau\lambda.$

### § 225. SECOND AORIST SUBJUNCTIVE MIDDLE.

$\theta\hat{\omega}\mu\alpha\iota$	$\delta\hat{\omega}\mu\alpha\iota$
$\theta\hat{\eta}$	$\delta\hat{\omega}$
$\theta\hat{\eta}\tau\alpha\iota$	$\delta\hat{\omega}\tau\alpha\iota$
$\kappa\tau\lambda.$	$\kappa\tau\lambda.$

as in the Present

REMARK.—Like  $\tau\iota\theta\hat{\omega}\mu\alpha\iota$  is the Pres. Subj. M. and P. of  $\acute{\alpha}\phi\acute{\iota}\eta\mu\iota$  and other compounds of  $\acute{\iota}\eta\mu\iota$ ; thus

$\acute{\alpha}\phi\iota\hat{\omega}\mu\alpha\iota$ ,  $\acute{\alpha}\phi\iota\hat{\eta}$ ,  $\acute{\alpha}\phi\iota\hat{\eta}\tau\alpha\iota$ ,  $\kappa\tau\lambda.$ ;

and like  $\theta\hat{\omega}\mu\alpha\iota$  is the 2 Aor. Subj. Mid. of the same; thus

$\acute{\alpha}\phi\hat{\omega}\mu\alpha\iota$ ,  $\acute{\alpha}\phi\hat{\eta}$ ,  $\acute{\alpha}\phi\hat{\eta}\tau\alpha\iota$ ,  $\kappa\tau\lambda.$

## EXERCISE CXI

(a) Write down in full the Pres. Subj. Act. and Mid. of ἀνατίθηναι; and of ἀνίηναι; also of ἀποδίδωμι; and of ἀνίστημι.

(b) Parse and give the English of: καταστῶμεν, καταστήσωμεν, προιώσι, προιείσι, προιώνται, ἐκδιδῶ, προδοῦσι, προδῶσι, προδῶσθε, ἀναβῆτε, καταβῶσιν, παραθῶμεν, παρατιθώμεθα, ἀνῆ.

## CONDITIONAL SENTENCES (continued)

§ 226. Notice now a second type of Particular Conditional Sentences (§§ 181–2) of the Open-Question class in Future Time:

ἐὰν ταῦτα πράσσης, καλῶς ἔξει

*if you do this, it will be well*

ἐὰν δὲ ἡμᾶς μὴ νικῶσιν οὐχ ἔξουσιν ἐκεῖνοι ὅποι  
φεύγωσιν

*but if they do not conquer us, they will have no  
place to which to flee*

Notice that with ἐάν or ἤν (later Attic ἄν) just as with εἰ (§ 181) the Negative is μή.

REMARK 1.—For the Future in the Protase see § 182.

REMARK 2.—The Jussive Subj. or the Impv. often appears in the Apodose instead of the Fut. Indic.; thus

ἐάν ἔλθης, ἀγγειλὸν μοι

*if you come, let me know*

ἤν εὐτυχῆσῃς, μὴ ἐπικομπῆσῃς παρὰ καιρόν

*if you prove successful, don't boast over it unseasonably*

§ 227. In these and all similar Protases the Subj. of the Aor. represents the action of the Protase as

single and therefore as finished before the action of the Apodose: *ἐὰν ταῦτα πράσσης*, if you do this (*sī faciēs*); *ἐὰν ταῦτα πράξῃς*, if you (*shall*) have done this (*sī feceris*).

## EXERCISE CXII

(a) Give the English of: 1. *ἐὰν μοι πεισθῇτε, ὑμᾶς καταλείψω*. 2. *ἐὰν νῦν ἀπέλθῃς, πότε ἔσῃ οἴκοι*; 3. *ἐὰν οὖν σώφρονες ὦμεν, τὰ ὀφειλήματα ἀποδώσομεν*. 4. *ἐὰν δὲ μεθ' ἡμῶν ἔλθῃτε, τόν τε ἐχθρὸν τιμωρήσεσθε καὶ μισθὸν ἄξιον οἴσεσθε*. 5. *ἐὰν δέξησθε τῶν στρατιωτῶν, εὐθὺς παρέσονται*. 6. *ἐὰν οὗτοι μὴ μένωσιν, ἅπαντες ἀπολούμεθα*. 7. *ἐὰν δὲ σπονδαὶ γένωνται, ἄξιον ὑμᾶς ὄθεν ἔξετε τὰ ἐπιτήδεια*.

(b) Give the Greek of: 1. If you are then at Athens, I shall see you there. 2. If the farmer does not pay his debts, he will be made a slave. 3. If we help our friends, we shall be counted among the just. 4. If you fortify the city more strongly, the enemy will not be able to take it. 5. If he receives money, he will be put-on-trial for treason. 6. If they act unjustly, we shall accuse them of injustice. 7. I will buy your farm (*say* 'fields') for two talents, if you are willing to sell it. 8. If you accompany us, you will be greatly honoured by Cyrus.

§ 228. We have already seen the use of Middle Inflexions in Verbs wholly or in part Deponent (§§ 7, 126–128). There is also a class of Verbs in which, though the Aorist has Passive terminations (*-θην, -θης, κτλ.*), the meaning in that tense, as well as in the others, is Active, though regularly (originally always) Intransitive; they nearly all denote a feeling, condition, or attitude of the

subject, as δύναμαι, *I can*; ἐδυνήθην, *I proved able, succeeded in*; φοβοῦμαι<sup>1</sup>, *I am frightened, and hence (Transitive) I fear*; ἐφοβήθην, *I took fright at*.

§ 229. Rather curiously, the Future of these Verbs has generally the Middle Form, e.g. δυνήσομαι.

The following are the commonest examples:

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
βούλομαι, <i>wish</i>	βουλήσομαι	ἐβουλήθην	βεβούλημαι
δέομαι, <i>feel a want, need, ask for</i>	δεήσομαι	ἐδεήθην	δεδέημαι
δύναμαι, <i>be able</i>	δυνήσομαι	ἐδυνήθην	δεδύνημαι
μιμνήσκομαι, <i>am heed- ing, recalling</i>	μνησθήσομαι	ἐμνήσθην	μέμνημαι
οἶμαι <sup>3</sup> , <i>think</i>	<sup>2</sup> μεμνήσομαι		( <i>I remember</i> )
	οιήσομαι	ᾤθην	
ὀργίζομαι, <i>be angry</i>	{ ὀργιούμαι ὀργισθήσομαι }	ὠργίσθην	ὤργισμαι
πειρῶμαι, <i>try, make trial of</i>	πειράσομαι	ἐπειράθην	πεπείραμαι
πορεύομαι, <i>march</i>	πορεύσομαι	ἐπορεύθην	πεπόρευμαι
φοβοῦμαι, <i>fear</i>	φοβήσομαι	ἐφοβήθην	πεφόβημαι

§ 230. From these distinguish carefully a few Middle Deponents with Transitive meaning which have both the form in -σάμην used in an Active sense and the form in -θην used Passively: e.g.

δέχομαι, <i>receive</i>	δέξομαι	ἐδεξάμην	δέδεγμαι
		P. ἐδέχθην	
κτῶμαι, <i>acquire</i>	κτήσομαι	ἐκτησάμην	κέκτημαι
	<sup>2</sup> κεκτήσομαι	P. ἐκτήθην	( <i>I possess</i> )
μέμφομαι, <i>blame</i>	μέμψομαι	ἐμεμψάμην	
		P. ἐμέμφθην	

<sup>1</sup> Several of the verbs have also Active forms with Transitive meanings, e. g. φοβεῖν, *to frighten, scare*; ὀργίζειν, *to make angry*.

<sup>2</sup> These are instances of the rare Fut.-Perf. formed from the Perfect, meaning *I shall remember, I shall possess*.

<sup>3</sup> οἶμαι also occurs, but never in parenthesis as ὡς οἶμαι.

## EXERCISE CXIII

*Solon's Timocratic Constitution.*

(a) οὕτω δὴ ἐγένετο ὁ Σόλων πρῶτος τῶν ἐν τῇ Εὐρώπῃ ἀνὴρ ὀρθῶς πολιτικὸς τῇ τε προνοίᾳ καὶ τῇ μετριοτήτι. τοὺς μὲν γὰρ πολλοὺς ὠφέλησέ τε καὶ ἡλευθέρωσε· τοὺς δὲ πλουσίους αὖ, εἰ καὶ τῆς πρὶν ὕβρεως καὶ ἀδικίας κατέπαυσεν, οὐδὲν ἀνεπιεικὲς πᾶσχειν ἐβουλήθη οὐδὲ τῆς πόλεως ἀλλοτριωθῆναι, ἀλλὰ τούναντίον ἐν τοῖς νόμοις οὓς ἔθηκε τῷ τε καὶ ἀρχῇς μέγιστον μέρος αὐτοῖς ἀπονέμει καὶ προάγει ὅπως ἔτι τοῖς ξύμπᾳσι προθύμως ξυμπολιτεύεσθαι ἐθέλωσιν.

(b) οὐ μὲν ἄλλ' οὐ δηρὸν ἔμελλεν ἡ πολιτεία μένειν ἐν αὐτῷ τῷ σχήματι ἐς ὅπερ ἐκείνος αὐτὴν κατέστησεν· ζῶντος μὲν οὖν ἔτι ἐκείνου ἐς ἄλλην ιδέαυ μετεβλήθη ἥνπερ αὐτὸς ὥς μάλιστα ἐφοβείτο, τὴν τυραννικὴν, καὶ τοῦτο ὑπ' ἀνδρὸς αὐτῷ φιλτάτου, οὐδὲ κωλύσαι ἐδυνήθη. τὰ δὲ μέγιστα ὁμῶς τῶν τοῦ Σόλωνος νόμων ἀκέραια ἔτι ἔμενεν καὶ τὸν τῶν πολιτῶν βίον ἐσαεὶ ἐλάμπρυνεν. καὶ δὴ καὶ ἀρχὴ τῆς μεταβολῆς ἐκείνης τῆς ὕστερον γενομένης ἦν πόλεμός τις ἐς δὲ αὐτὸς ἤδη γέρων ὦν τοὺς πολίτας ὥρμησεν. ταῦτα δὲ αὖριον σκεψώμεθα.

## EXERCISE CXIV

1. If you stop these citizens from insolence and injustice, you will greatly benefit the country. 2. If you allow them to suffer this indignity, I shall be angry. 3. What are we to do that the form of the constitution may not be changed in this way? 4. If he fears government by tyrants he will try to do something to put it down. 5. If you benefit the many by your forethought and moderation, your glory will remain for ever. 6. Remember to assign to the wise the largest share of the government. 7. Do not change the form of the constitution while I live. 8. If the king is persuaded

to undertake (*use αἵρεσθαι*) this war without consideration, he will learn later that it is far easier to begin a war than to bring it to an end. 9. He confiscates the lands of the inhabitants, in order that he may apportion them to his soldiers instead of pay. 10. Do not fear to depose the tyrants, if they commit injustice against the citizens.

### § 231. PRESENT OPTATIVE.

	ACTIVE.	MIDDLE AND PASSIVE.
S. 1	παύ-οιμι	παυ-οίμην
2	παύ-οις	παύ-οιο
3	παύ-οι	παύ-οιτο
P. 1	παύ-οιμεν	παυ-οίμεθα
2	παύ-οιτε	παύ-οισθε
3	παύ-οιεν	παύ-οιντο
D. 2	παύ-οιτον	παύ-οισθον
3	παυ-οίτην	παυ-οίσθην

§ 232. Similarly the Pres. Opt. Pass. and Mid.<sup>1</sup> of φιλεῖν and δηλοῦν thus: φιλοίμην, φιλοῖο, φιλοῖτο, κτλ., δηλοίμην, κτλ. The contracted syllable has a circumflex accent except of course in φιλοίμεθα and φιλοίσθην, δηλοίμεθα and δηλοίσθην (§ 5).

### § 233. FIRST AND SECOND AORIST OPTATIVE.

	ACTIVE.		MIDDLE.	
	1st Aorist.	2nd Aorist.	1st Aorist.	2nd Aorist.
S. 1	παύσ-αιμι	λίπ-οιμι	παυσ-αίμην	λιπ-οιμην
2	παύσ-εας	λίπ-οις	παύσ-αιο	λίπ-οιο
3	παύσ-ειε(ν)	κτλ.	παύσ-αιτο	κτλ.
P. 1	παύσ-αιμεν		παυσ-αίμεθα	
2	παύσ-αιτε		παύσ-αισθε	
3	παύσ-ειαν		παύσ-αιντο	
D. 2	παύσ-αιτον		παύσ-αισθον	
3	παυσ-αίτην		παυσ-αίσθην	

<sup>1</sup> The Pres. Opt. Act. of φιλεῖν and δηλοῦν is given in §§ 243, 244.

REMARK.—A Future Optative is found with the same endings as those of the Present, e.g. *παύσοιμι*, from *παύσω* Fut. Ind. of *παύω*, and similarly *ἔσοίμην*, from *ἔσομαι* Fut. Ind. of *εἰμί*. But by the best authors it is used only in one type of sentence, for which see § 328.

### USES OF THE OPTATIVE

The following are the simplest uses of the Optative mood in Greek :

§ 234. 1. Expressing a **wish** with regard to the future :

ὦ παῖ, γένοιτο εὐδαίμων, *O boy, may you be happy!*  
 μὴ γένοιτο τοῦτο, *may this not happen!*

The wish may be strengthened by the addition of the particles *εἴθε* or *εἰ γάρ*, *Oh if only, Oh that*.

The negative is always *μή*.

§ 235. 2. Expressing a **purpose** in past time :

e.g. *ἦλθον ἵνα τοῦτο ἴδοιμι*, *I came that I might see this*

In Clauses of Purpose in Historic Sequence the Optative is generally used after *ἵνα* and some other Conjunctions (cf. the use of the Subjunctive in § 213).

NOTE.—For Clauses of Imagined Past Purpose see § 273a.

§ 236. But observe that the Sequence of the Optative after Past tenses is far looser than that of the different Subjunctive Tenses in Latin; the Subjunctive (as in *ἦλθεν ὅπως ἴδῃ*) is almost as common as the Optative.

## § 237. CLAUSES OF CONTINGENT PURPOSE

ἀκουσον καὶ ἐμοῦ, εἴαν σοι ταῦτὰ δοκῇ

*hear me also (and assent) in case or if perchance  
you share my opinion*

ἐχώρουν πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν

*I marched towards the city (and was ready to  
meet them) if they should rush out*

ἐξηλθον ἐκ τῆς πόλεως, εἰ πως ὑμῖν ἐντύχοιεν

*they came out from the city in the hope that (lit. if  
perchance) they should meet you*

This then is a class of Conditional Clauses in which a future condition has no true Apodose but is made to depend on an unconditioned Main Clause, so as to suggest a hope or purpose.

REMARK.—In all these cases (§§ 234–7) the forms of the Aorist denote an action regarded as single, cf. § 214.

## EXERCISE CXV

(a) Give in full: the Present Optative Active and Passive of νομίζω; and the 1st Aorist Optative Active and Middle of πράσσω; and the 2nd Aor. Opt. Mid. of ἀπόλλυμι.

(b) Parse καταβάλοιεν, βούλονται, ἀποφύγοις, ἀποφεύγοιμεν, οἰκοῖτο, ἵδοιμεν, φροντίζοιτε, γένοιτο, ἐπιτάξειε.

(c) Translate: 1. εἰ γὰρ ἔλθοις ἐς ἐκείνον τὸν τόπον. 2. τὴν γέφυραν ἐλύσαμεν ἵνα οἱ Λακεδαιμόνιοι ἡμᾶς μὴ καταλάβοιεν. 3. ἵνα μὴ ἀποφύγοι, πολλοὺς ἐκεῖ ἔταξα φύλακας. 4. ναυτικὸν παρεσκευάσαντο ὅπως κατὰ θάλασσαν τῶν πολεμίων κρατήσειαν.

(c) *Give the Greek of:* 1. May you never become our enemies! 2. Oh that the exiles may return! 3. We came at once that we might share your happiness. 4. You did this that you might display your wealth.

### EXERCISE CXVI

*Solon and Salamis.*

ὦ κλεινὰ Σαλαμίς, σὺ μὲν  
 που ναίεις ἀλίπλᾱκτος, εὐδαί-  
 μων, πᾶσιν περίφαντος αἰεί. *Sophocles.*

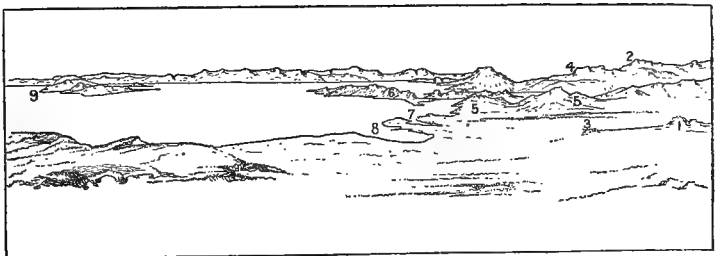
(a) ἔτος δὲ ἦν μάλιστα πεντακοσιοστὸν καὶ ἐνενηκο-  
 στὸν πρὸ τοῦ γενέσθαι τὸν Χριστὸν ὅτε, καταστήσας  
 οὕτω τὴν τῶν Ἀθηναίων πολιτείαν, ἐξέπλευσεν ὁ Σόλων  
 ὅπως ἀλλοτρίων ἀνθρώπων χώρας καὶ πόλεις γιγνώσκοι.  
 κατελθὼν δὲ μετὰ δέκα ἔτη, καὶ τιμώμενος ἔτι πλεόν  
 πρὸς τῶν πολιτῶν, ἐς μέγιστον δὴ ἔργον αὐτοὺς προὔ-  
 τρεψε, καίπερ πάνυ ἤδη γέρων ὢν, ὅπως ἡ πόλις μὴ  
 μόνον ἐν τῇ γῇ αὐτῇ καθ' αὐτὴν ἄριστα οἰκοῖτο ἀλλὰ  
 καὶ κατὰ θάλασσαν δύναμιν τινα κτήσαιο. ἔὰν δὲ  
 ἐς τὸν πίνακα βλέψῃς, κατόψῃ νῆσον μεγάλην ἐν  
 τῷ Σαρωνικῷ κόλπῳ καταντὶκρὺ τῶν Ἀθηνῶν, ἥ ὄνομα  
 ἦν Σαλαμίς. τότε δὲ ταύτης τῆς νήσου ἐκράτουν οὐχ  
 οἱ Ἀθηναῖοι, ἀλλ' οἱ ζηλοῦντες καὶ μισοῦντες αὐτούς, οἱ  
 Μεγαρῆς, οὐδὲ ἐδύναντο οἱ Ἀθηναῖοι κράτος ναυτικὸν  
 κτᾶσθαι ἐχόντων τοιαύτην ἀφορμὴν τῶν πολεμίων τῇ  
 τε πόλει αὐτῇ καὶ τοῖς λιμέσιν αὐτῆς οὕτως ἐγγὺς  
 ἐπικειμένην.

(b) ἀφεστηκυῖας γὰρ Σαλαμῖνος οἱ Ἀθηναῖοι ἀθυμή-  
 σαντες θάνατον ζημίαν ἐψηφίσαντο ἔὰν τις εἴπῃ  
 (*should propose*) κομίζεσθαι τὴν νῆσον. λόγον μὲν οὖν  
 οὐδένα τότε ἐποιεῖτο ὁ γέρων, ἐλεγεία δὲ κρύφα ξυνθεῖς  
 καὶ μελετήσας ὅπως λέγοι ἀπὸ στόματος, ἐξεπῆδησεν  
 ἐς τὴν ἀγορὰν ἄφνω, νησιωτικὴν ἐσθῆτα ἐνδυσάμενος  
 καὶ πῖλιδιον περιθέμενος ὥσπερ ἔξωθέν ποθεν νεωστὶ

# SALAMIS



PLAN



BIRD'S-EYE VIEW

- 1 Lycabëttus
- 2 Helicôn
- 3 Acropolis

- 4 Cithaerôn
- 5 Aegaleôs
- 6 Salamis

- 7 Piræus (Πειραιεύς)
- 8 Bay of Phalêrum
- 9 Aegina



ἀφικόμενος· ὄχλου δὲ πολλοῦ ξυνδραμόντος, ἀναβὰς ἐπὶ τὸν τοῦ κήρυκος λίθον, ἐν ᾧδῃ διεξῆλθε τὰ ἐλεγεία, ὧν περ ἦδε ἀρχή·

αὐτὸς κήρυξ ἦλθον ἀφ' ἡμερτῆς Σαλαμῖνος  
κόσμον ἐπὼν ᾧδῃν ἀντ' ἀγορῆς<sup>1</sup> θέμενος.

εἰσὶ δὲ καὶ ἄλλοι οἶδε στίχοι ἡμῖν διασεσωσμένοι τῆς αὐτῆς ᾧδῆς·

ἴομεν<sup>2</sup> ἐς Σαλαμῖνα μαχησόμενοι<sup>2</sup> περὶ νήσου  
ἡμερτῆς, χαλεπόν τ' αἰσχος ἀπωσόμενοι.

§ 238. The following are the chief Verbs that show **Presents in -νω**.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
βαίνω <i>set foot, come, go</i>	(ἀπο)-βήσομαι	ἀπ-έβην (like ἔστην)	βέβηκα
δάκνω <i>bite</i>	δήξομαι	ἔδακον P. ἐδήχθην	δέδηγμαι
ἐλαύνω <i>drive, ride</i>	ἐλῶ (-ᾶς -ᾶ κτλ.)	ἤλασα P. ἤλάθην	ἐλήλακα ἐλήλαμαι
κάμνω <i>be weary</i>	καμοῦμαι	ἔκαμον	κέκμηκα
πίνω <i>drink</i>	πίομαι cf. p. 263, P. 3 pers. (κατ)- footnote 3	ἔπιον επόθη	πέπωκα (προ)-πέποται
τέμνω, <i>cut</i> , p. 156			
τίνω <i>pay</i>	τείσω <sup>3</sup>	ἔτεισα P. (ἔξ)-ετείσθην	τέτεικα τέτεισμαι
φθάνω <i>anticipate</i>	φθήσομαι	ἔφθασα ἔφθην (like ἔστην)	

<sup>1</sup> Ionic form for Attic ἀγορᾶς, which here has the double sense of 'supplies for sale' and 'a speech'; so also κήρυξ here means both 'auctioneer' and 'public crier'.

<sup>2</sup> Older forms for Attic ἴομεν, *let us go* (§ 205), and μαχόμενοι.

<sup>3</sup> The spelling τείσω, κτλ. (not τίσω, κτλ.) is attested by inscriptions.

## § 239. Presents in -ανω, -ανομαι.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
αἰσθάνομαι <i>perceive</i>	αἰσθήσομαι	ἤσθόμην	ἤσθημαι
ἁμαρτάνω <i>err, miss</i>	ἁμαρτήσομαι	ἤμαρτον P. Impers. ἤμαρτήθη	ἡμάρτηκα ἡμάρτηται
αὐξάνω <i>increase</i>	αὐξήσω	ἡύξησα P. ἡύξήθην	ἡύξηκα ἡύξημαι
ὀφλισκάνω <i>incur (charge, penalty)</i>	ὀφλήσω	ὠφλον	ὠφληκα P. ὠφληται

## § 240. Presents in -ανω, -ανομαι with a nasal inserted in the root-syllable.

θιγγάνω <i>touch (poet.)</i>	θίξομαι	ἔθιγον	
λαγχάνω <i>obtain by lot</i>	λήξομαι	ἔλαχον P. ἐλήχθην	εἴληχα εἰληγμένος (Ptc.)
λαμβάνω <i>take, receive</i>	λήψομαι	ἔλαβον P. ἐλήφθην	εἴληφα εἴλημμαι
λανθάνω <i>escape notice of</i>		p. 151	
ἐπιλανθάνομαι <i>forget</i>			
μανθάνω <i>learn</i>	μαθήσομαι	ἔμαθον	μεμάθηκα
πυνθάνομαι <i>learn by enquiring</i>		p. 184	
τυγχάνω <i>hit, meet with, happen</i>		p. 179	

REMARK.—In this third group notice that in the 2nd Aorist the root-syllable has a short sound and ends in a single consonant; the Present shows a curious insertion of a nasal in this root-syllable,—ν, μ, γ (i. e. Eng. *ng*), according to the character of the following consonant.

§ 241. The commonest use of φθάνω is this

ἔφθασα ἐκείνον τοῦτο ποιήσας

*I anticipated him in doing this, did this before him or before I could be prevented by him.*

Compare the similar construction with ἔλαθον (§ 51) and with ἔτυχον (p. 91); the tense of the Partc. will be discussed in § 304.

### EXERCISE CXVII

*The Athenian conquest of Salamis.*

Notice the Idiom: ἔστι μοι βουλομένῳ *it is in accordance with my wishes.*

αἰσθόμενοι δὲ ταῦτα, ἅπερ καὶ αὐτοῖς μάλα βουλομένοις ἦν, ὑπ' ἀνδρὸς πλείστον τετῆιμμένου λεγόμενα, οὐκέτ' ἠνείχοντο<sup>1</sup> οἱ Ἀθηναῖοι ἀλλὰ μεγάλη ὁρμῇ πόλεμον ἤραντό τε καὶ διεπράξαντο· τὸν δὲ τῶν Μεγαρέων λιμένα, Νίσαιαν καλουμένην, πρῶτον ἔφθασαν καταλαβόντες—ἡγήσατο δὲ τῆς στρατείας, ἦτοι ξυμπάσης ἢ μέρους τινός, νεανίᾱς τις, Σόλωνος φίλος, ἀνὴρ τῶν τότε δυνατώτατος, Πεισίστρατος ὄνομα—. οὕτως οὖν οἱ Ἀθηναῖοι τὴν Σαλαμῖνα παραστησάμενοι, τοὺς ἀγροὺς τῶν ἐνοικούντων, κατὰ τὸν τρόπον τὸν ἐν ἐκείνῳ τῷ χρόνῳ νενομισμένον, ἀφείλοντο, ἵνα τοῖς ἐαυτῶν πολίταις διανείμειαν· καὶ πολλοὺς ἐπεμψαν κληρούχους ἵνα τὴν νῆσον βεβαίως κατέχοιεν· τοιαύτην ζημίαν ὥφλον οἱ ταλαίπωροι Μεγαρῆς. μετὰ δὲ ταῦτα ἐς μέγα ἤδη ηὔξάνετο τὸ τῶν Ἀθηναίων ναυτικόν.

### EXERCISE CXVIII

1. Solon returned home ten years later that he might take up greater and more difficult tasks. 2. Then perceiving that the Athenians will not be able to acquire

<sup>1</sup> Impf. Mid. of ἀνέχομαι, with double Augment, *I restrain myself.*

the supremacy of the sea, nor increase their trade unless they first take possession of Salamis, he urges them to undertake a war against the Megarians. 3. For he said that the Athenians must drive out the Megarians from this island, in order that they might defend their own harbours and have a safe base for their trade. 4. So, in order the more to persuade his countrymen to make this venture, he rushed (use *ἐσπίπτειν*) one day into the agora and running-the-risk-of incurring (use Aor. Inf.) the penalty of death he mounted the auctioneers' stone as though intending to sell something.

### § 242. FORMS OF THE OPTATIVE (continued)

<i>Present Optative</i> εἰμί.	<i>1st Aorist Opt.</i> <i>Pass.</i> παύω.	<i>2nd Aor. Opt.</i> <i>Pass.</i> φαίνω.
S. 1 εἶην	παυθ-εἶην	φαν-εἶην
2 εἶης	παυθ-εἶης	φαν-εἶης
3 εἶη	παυθ-εἶη	φαν-εἶη
P. 1 εἶμεν	παυθ-εἶμεν	φαν-εἶμεν
2 εἶτε	παυθ-εἶτε	φαν-εἶτε
3 εἶεν	παυθ-εἶεν	φαν-εἶεν
D. 2 εἶτον	παυθ-εἶτον	φαν-εἶτον
3 εἶτην	παυθ-εἶτην	φαν-εἶτην

§ 243. Similarly the Pres. Opt. of φιλω and verbs like it: φιλοῖην, φιλοῖης, φιλοῖη, φιλοῖμεν, φιλοῖτε, φιλοῖεν, κτλ. (The Mid. and Pass. φιλοῖμην has been given in § 232.)

REMARK.—Also from Futures (§ 233, REMARK) like φανῶ, ἀγγελῶ; φανοῖην, φανοῖης, φανοῖη, κτλ.

§ 244. Also of verbs like δηλω: δηλοῖην, δηλοῖης, δηλοῖη, δηλοῖμεν, δηλοῖτε, δηλοῖεν, κτλ.

§ 245. A Perfect Optative is sometimes found; it is formed by the Perf. Partc. in union with the Opt. of εἰμί; thus, πεπαυκῶς εἶην, πεπαυμένος εἶην (cf. the Perf. Subj., § 212, REMARK).

### FORMS OF THE PERFECT IMPERATIVE

§ 246. The Perfect Impv. as the Act. ἔσταθι, ἐστάτω, κτλ. (§ 168), or the Mid. πέπαυσο, πεπαύσθω, κτλ., occurs rarely; and Active forms derived from Perfects in -κα (e.g. πεπαυκέτω) are very rare indeed.

§ 246 a. The only examples of the Imperative in the Perfect that are at all common are those from Perfects which are commonly used as Present tenses, as οἶδα, *I know*, Impv. ἴσθι (§ 110); τέθνηκα, *I am dead*, Impv. τέθναθι; μέμνημαι, *I remember*, Impv. μέμνησο, μεμνήσθω (for the Dual and Pl. cf. p. 135).

The same is true of the Subj., e.g. εἰδῶ, τεθνήκω, μέμνωμαι, and of the Opt., e.g. εἰδείην, τεθναίην, πεποιθοίην.

### OPTATIVE WITH ἄν (Prospective)<sup>1</sup>

§ 247. Notice now a further and very favourite use of the Optative Mood:

λέγοιμι ἄν, *I should say*

πάντ' ἄν φοβηθείης, *you would fear anything*

ἴσως ἄν τις εἴποι, *some one may say*

ἦδεως ἄν σ' ἐροίμην, *I should like to ask you*

δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἄν ἐμβαίης, *one can't set foot in the same river twice*<sup>2</sup>

The Optative with ἄν therefore expresses (1) a more or less doubtful expectation, distinctly more remote than that expressed either by a Future or by the Delib. Subj.; (2) a vaguer and less aggressive

<sup>1</sup> Cf. *LIMEN*, § 158.

<sup>2</sup> Because it is always flowing away and therefore changing. The proverb means that the same situation does not recur.

form of statement than the Pres. or Fut. Indic. would give, as in the last example. This is often called the Potential Optative.

### CONDITIONAL SENTENCES

§ 248. **Particular Suppositions** (*continued*, cf. §§ 182, 226). (B) The May-yet-be type; these are always in a vague future time.

εἰ ταῦτα πράσσοις, καλῶς ἂν ἔχοι

*if you should (or were to) do this, it would be well*

ἀλλ' εἰ ἀπιστοίην, ὥσπερ οἱ σοφοί, οὐκ ἂν ἄτοπος  
εἶην

*but if, like the philosophers, I were not to believe,  
I should not be extraordinary*

The Optative then is used both in Protase and Apodose for a supposition put hesitatingly to represent an imaginary case in the future. Notice that in Prose ἂν is always found with the Optative in the Apodose (just as in the examples in § 247).

REMARK.—*ἂν* originally meant *then, in that case, under these conditions*, but it was so convenient as marking off the Prospective (or Potential) use of the Optative from its other meaning of Wish, that it came to be always used in Attic with the Prospective Optative and hence lost its own original meaning, becoming only a sign of this particular Modal use. The result is often described by saying that when (as in § 247) no Protase is expressed, *ἂν* means *under certain conditions*.

NOTE.—In Homer the Prospective Optative often has no *ἂν*.

§ 249. Notice again (cf. § 181) that in any *If*-clause (Protase) the negative is always μή, but that in the main-clause (Apodose) the negative is always οὐ.

εἰ τοῦτο φοβοῖτο, οὐκ ἂν ἀνδρείος νομισθεῖη

*if he were to be afraid of this, he would not be counted brave*

εἰ μὴ ταῦτα ἀκούσειαν, οὐκ ἂν εἰδείεν τίνες ἐσμέν

*should they not hear these things, they would not know who we are*

REMARK.—The only exceptions are when the Apodose takes the form of a Command or a Wish (cf. § 234) instead of a Statement. Thus occasionally we have a sentence like

εἰ μὴ μετανοοίη, μηδέποτε κατέλθοι

*if he should not repent, may he never return!*

§ 250. Notice a special use of the 2nd Pers. Sing. of the Optative with ἂν which is most characteristic of the polite Attic idiom.

λέγοις ἂν, *you would (naturally) tell, you would tell (under ordinary conditions, or if you were to think about it, or if I may presume to ask you, or if you wished to please me), i.e. please tell me*

χωροίης ἂν εἴσω, *please come in*

The expression of what one expects a person to do has thus become a gentle hint or request to that person to do what one expects.

Since this is really an Apodose (to a vague condition left unstated), the negative is οὐ.

οὐκ ἂν τοῦτο πρᾶσσις, *I am sure you would not do that*

## EXERCISE CXIX

(a) Give in full the 1st Aor. Optative Pass. of πέμπω; and 2nd Aor. Opt. Pass. of ἀποστέλλω; the Pres. Opt. Act. of τελεῖν ('to complete', 'to pay') and ζημιοῦν, 'to punish by a fine'.

(b) Give the English of: 1. εἰ γὰρ καταπαυθεῖεν τῆς ἀρχῆς οἱ ὀλίγοι. 2. ποῦ δῆτα ἂν εἴης αὔριον; 3. ἡδέως ἂν σὲ δεχοίμεθα, εἰ σαυτὸν ἐνθάδε κομίζοις. 4. εἰ τοῦ δήμου προστάτης ὅδε γένοιτο, πάντες ἂν αὐτῷ πείθοντο. 5. μὴ σφαλείης σήμερον. 6. εἰ μὴ τελοῖμεν τὴν ἐσφορᾶν, δικαίως ἂν τῆς ἀδικίας φεύγοιμεν.

## 'INCEPTIVE' STEMS IN -ΣΚΩ AND -ΙΣΚΩ

§ 251. (1) Verbs without Reduplication in the Present.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ἀρέσκω, <i>please</i> , p. 165			
ἀλίσκομαι <i>be taken, caught, found guilty</i>	ἀλώσομαι	ἔἄλων (like ἔγνω, § 100)	ἔάλωκα and ἤλωκα
ἀνᾱλίσκω and ἀνᾱλῶ (-όω) <i>spend</i>	ἀνᾱλώσω	ἀνήλωσα P. ἀνηλώθην	ἀνήλωκα ἀνήλωμαι
εὕρισκω, <i>find</i> , p. 173			
ἀπο-θνήσκω <sup>1</sup> , <i>die, be killed</i> , p. 145			
πάσχω, <i>suffer, be treated</i> , p. 131			
στερίσκω and (ἀπο-)στερῶ (-έω) <i>deprive, rob</i>	στερήσω	ἐστερήσα P. ἐστερήθην	(ἀπ)-εστερήκα ἐστερημαι

<sup>1</sup> The compound form with ἀπό is regular in Attic Prose except for the Perfect; τέθνηκα is never compounded.

## § 252. (2) Verbs with Reduplicated Presents.

γινώσκω, *recognise, understand*, p. 151

διδάσκω

*teach*διδάξω<sup>1</sup>

διδάξομαι

(M. and P.)

ἐδίδαξα

M. ἐδίδαξάμην

P. ἐδιδάχθην

δεδίδαχα

δεδίδαγμαι

ἀπο-διδράσκω

*run away*

-δράσσομαι

-έδρᾶν (§ 100)

-δέδρακα

ἀνα-μιμνήσκω<sup>2</sup>*remind*

-μνήσω

-έμνησα

τιτρώσκω, *wound*, p. 195

## EXERCISE CXX

*Peisistratus becomes Tyrant.*

(a) ὁ δὲ Πεισίστρατος ἐκ τῆς νίκης μέγα κλέος ἐν τῇ πόλει ἐνεγκάμενος, ἤδη ἐς μείζω τινὰ ἐλπίδα ἐπήρθη. κατ' ἐκείνον γὰρ τὸν χρόνον, ὥσπερ δήπου μέμνησθε, ἐν ταῖς πολλαῖς τῶν Ἑλληνικῶν πόλεων ἐγίγνοντο τυραννίδες, ἐνός τινος τῶν πλουσιωτέρων τοῦ δήμου προστάτην ἑαυτὸν ποιήσαντος καὶ τοὺς ὀλίγους βία τῆς ἀρχῆς καταπαύσαντος ὅπως αὐτὸς πάντων αὐτοκράτωρ καθίστατο. ἐν δὲ ταῖς Ἀθήναις ἔμενε, ἔτι καὶ μετὰ τὴν τοῦ Σόλωνος νομοθεσίαν, τῶν γεωργῶν καὶ τῶν Εὐπατριδῶν ἔρις. οἱ γὰρ γεωργοί, καίπερ οὐκέτι ἐς δουλείαν τῶν ὀφειλημάτων ἔνεκα ἀγόμενοι, χαλεπώτατα ὅμως ἔπασχον. τῷ οὖν Πεισιστράτῳ ἐκόντες αὐτοὺς ἐπέτρεψαν, εἴ πως δύναμιν ἐν τῇ πόλει κτησάμενος ἀμείνω σφίσι τὸν βίον καταστήσειεν.

(b) παρῆλθε δὲ ποτε ἐς τὴν ἐκκλησίαν ἐκείνος πολλὰ δὴ τραύματα ἐν τῷ σώματι ἐπιδεικνύμενος καὶ φάσκων οὕτω τετρωσθαι ὑπὸ τῶν ἐχθρῶν πληγὰς λαβών, ὥς ὑπὲρ τοῦ δήμου αὐτοῖς ἀνθιστάμενος· τότε δὲ μάλα ἐπηρεζόμενοι οἱ πολῖται πεντήκοντα κορυνηφόρων φυλακὴν αὐτῷ ἔδωκαν· εἰ γὰρ φύλακας ἔχοι, ἔφασαν, οὐ μόνον

<sup>1</sup> In this verb the reduplicated root appears in all Tenses.<sup>2</sup> For the Mid. *μιμνήσκομαι*, *recall, mention*, see § 229.

ἀσφαλέστερος ἂν εἶη αὐτὸς ἢ πρότερον, ἀλλὰ καὶ τῶν καθεστώτων ἴσως ἂν οἶός τε γένοιτο μεταβαλεῖν τι. ἐρρωμένος οὖν οὕτως ὁ Πεισίστρατος τήν τε Ἀκρόπολιν κατέλαβε καὶ τύραννον ἑαυτὸν ἐποίησεν.

## EXERCISE CXXI

*Give the Greek of:* 1. If we should win great glory in the war, the citizens would honour us greatly on our return home. 2. I should be glad to know that you have returned safely. 3. If in the present day the rich were to enslave the farmers on account of debts, who would not say that they were acting most unjustly? 4. If I were to resist the governor on your behalf, I should be ill-treated and perhaps banished from the city. 5. You would indeed fare badly, if you were to stand on the wall of the city, while the enemy are attacking. 6. Why will not the farmers learn new methods of tilling the land, that they may get more for themselves in working their farms? 7. Do not entrust power to the few, if you wish the city to be well-administered. 8. He was found guilty of treachery and deprived of his property; then he was put to death by the Eleven.

## § 253. OPTATIVE MOOD OF VERBS IN -μι

*Present Optative Active.*

S. ἴστ-αῖην	τιθ-εῖην	διδ-οῖην
ἴστ-αίης	τιθ-εῖης	διδ-οῖης
ἴστ-αῖη	τιθ-εῖη	διδ-οῖη
P. ἴστ-αῖμεν	τιθ-εῖμεν	διδ-οῖμεν
ἴστ-αῖτε	τιθ-εῖτε	διδ-οῖτε
ἴστ-αῖεν	τιθ-εῖεν	διδ-οῖεν
D. ἴστ-αῖτον	τιθ-εῖτον	διδ-οῖτον
ἴστ-αῖτην	τιθ-εῖτην	διδ-οῖτην

REMARK.—Like *τιθείην* is conjugated the Pres. Opt. of *ἵημι*; thus *ιείην, ιείης, κτλ.*

§ 254. The Pres. Opt. of δείκνῦμι is δεικνύοιμι, δεικνύοις, κτλ., like παύοιμι.

### § 255. SECOND AORIST OPTATIVE ACTIVE

σταίην	θείην	δοίην
σταίης	θείης	δοίης
κτλ. as Present	κτλ. as Present	κτλ. as Present

REMARK 1.—Like *σταίην* is the 2nd Aor. Opt. Act. of *βαίνω*; thus *ἀνα-βαίην*, *-βαίης*, κτλ. (cf. § 222 REM.).

2. Like *δοίην* is the 2nd Aor. Opt. Act. of *γιννώσκω*; thus *γνοίην*, *γνοίης*, κτλ.

3. Like *θείην* is the 2nd Aor. Opt. Act. of *ἵημι*; thus *ἄφ-είην*, *-είης*, κτλ.

### § 256. PRESENT OPTATIVE MIDDLE AND PASSIVE

S. ἰστ-αίμην	τιθ-είμην	διδ-οίμην
ἰστ-αῖο	τιθ-εῖο	διδ-οῖο
ἰστ-αῖτο	τιθ-εῖτο	διδ-οῖτο
P. ἰστ-αίμεθα	τιθ-είμεθα	διδ-οίμεθα
ἰστ-αῖσθε	τιθ-εῖσθε	διδ-οῖσθε
ἰστ-αῖντο	τιθ-εῖντο	διδ-οῖντο
D. ἰστ-αῖσθον	τιθ-εῖσθον	διδ-οῖσθον
ἰστ-αῖσθην	τιθ-εῖσθην	διδ-οῖσθην

REMARK.—Like *ἰσταίμην* are *δυναίμην*, κτλ. (§ 190); and like *τιθείμην* is the Pres. Opt. Mid. and Passive of *ἵημι*; thus *ἰεῖμην*, *ἰεῖο*, κτλ.

§ 257. The Pres. Opt. Mid. of δείκνῦμι is δεικνυοίμην, δεικνύοιο, κτλ., like παυοίμην.

## § 258. SECOND AORIST OPTATIVE MIDDLE

S. θείμην

S. δοίμην

θείο

δοίο

κτλ. as Present

κτλ. as Present

REMARK.—Like θείμην is the 2nd Aor. Mid. of ἵημι; thus ἀφείμην, -είο, κτλ.

## EXERCISE CXXII

(a) Write down the Pres. and 2nd Aor. Opt. Act. of μεθίημι, 'I let go slack'; and the Pres. and 2nd Aor. Opt. Mid. of παραδίδωμι; and the Pres. Opt. of δύναμαι and ἐπίσταμαι.

(b) Parse and translate: περιδόμεθα, ἐπιθειμεν, ἐπίσσηται, ὑφειμένος, ἀφεθείς, προύστη, ἀναβᾶσι, καθιεῖσι, ἀφέστατο, ἐφιστάς, ξυνῆκας, προδοῦσαν, ἀνείτο, ἐφίτην, ἀφεῖναι, μετεῖναι, ἀπείη.

## OBJECT-CLAUSES WITH VERBS OF FEARING

§ 259. Notice the constructions

φοβοῦμαι μὴ τοῦτο γένηται (*vereor ne accidat*)

*I am afraid that this may happen*

ἐφοβούμην μὴ τοῦτο γένοιτο (*verebor ne accideret*)

*I was afraid that this might happen*

φοβοῦμαι μὴ οὐ τοῦτο γένηται (*vereor ne non accidat*)

*I am afraid that this may not happen*

REMARK.—The Subjunctive is often used in Past time just as in Clauses of Purpose (§ 236).

§ 260. Similarly with other words and phrases, such as κίνδυνός ἐστι, ὀκνῶ, ὑποπτεύω.

κίνδυνός ἐστι, μὴ μεταβάλωνται τὴν διάνοιαν καὶ  
προσχωρῶσι τοῖς πολεμίοις

*there is a risk that they may change their mind  
and go over to the enemy*

REMARK.—The explanation of this construction is not difficult since the two clauses were originally independent one of another; (1) μὴ τοῦτο γένηται, *let not, beware lest,*<sup>1</sup> *this happen*; (2) φοβοῦμαι, *I have my fears (about it).*

§ 261. For we also find in Greek, without a Verb of Fearing, such sentences as these:

μὴ οὐ πείσης σοφούς, *I fear you won't persuade the wise*;

μὴ σοὺς διαφθείρῃ γάμους, *I fear she may spoil your  
chance of wedlock*;

and these with milder apprehension which may be rendered by *perhaps*

μὴ ἀγροικότερον ἢ τάληθές εἰπεῖν, *perhaps it is rather  
ill manners to tell the truth.*

§ 262. Distinguish carefully from this construction the use of the Infinitive with Verbs of Fearing as in

φοβοῦμαι ἀδικεῖν, *I fear to do wrong, I am afraid*

• *of wrong-doing (peccare timeo):*

here the Inf. denotes a contemplated act which is the direct object of the fear (exactly as the Inf. may denote the direct object of a wish).

<sup>1</sup> It may also have been interrogative; μὴ τοῦτο ἀληθές ᾗ; *can this be true (let us hope not)*; cf. Thompson, *Murray's Gk. Gr.*, p. 330.

§ 263. The old and common verb *χρήσθαι*, *to have intercourse with, to deal with, use, treat* (with Dative), is thus inflected.

<i>Pres. Inf. χρήσθαι</i>		<i>Partc. χρώμενος -η -ον</i>	
<i>Pres. Ind. and Subj.</i>	<i>Impf. Indic.</i>	<i>Imprv.</i>	
S. 1 χρώμαι	ἐχρώμην		
2 χρῆ	ἐχρώ	χρῶ	
3 χρήται	ἐχρήτο	χρήσθω	
P. 1 χρώμεθα	ἐχρώμεθα		
2 χρήσθε	ἐχρήσθε	χρήσθε	
3 χρώνται	ἐχρωντο	χρήσθων	
D. 2 χρήσθον	ἐχρήσθον	χρήσθον	
3 χρήσθον	ἐχρήσθην	χρήσθων	

*Pres. Opt. χρώμην χρῶο χρώτο, κτλ., like τιμώνη*

§ 264. This Verb is used in the Active *χρῶ* (*χρής*, *χρή*), *χρήσω*, *ἐχρησα*, but only as the technical religious term used of Oracles, giving their reply to a formal enquiry

*χρή μοι τοιαῦθ' ὁ Φοῖβος*  
*such is the answer Phoebus vouchsafes me*

§ 265. There is an elliptical (and indeclinable), but very common use of the Noun *χρή* in Attic for *χρή ἐστι*, *it must be, it is right*, Impf. *χρήν* for *χρή ἦν*, *it was right* (in later Attic sometimes *ἐχρήν*), Inf. *χρήναι*, Partc. (Impers. Neut.) *χρεών* (for *χρή δν*), *it being right*; this form is often used alone for *χρεών ἐστι*, with the same meaning as *χρή*.

## EXERCISE CXXIII

*Social reforms of Peisistratus.*

τύραννος δὲ οὕτω γενόμενος ὁ Πεισίστρατος ὁμῶς τῇ δυνάμει οὐδαμῶς ἐπὶ κακῷ τῆς πόλεως ἐχρήτο. δείσαντες γὰρ αὐτὸν μὴ πάθοιέν τι ἀνήκεστον οἱ Ἀλκμαιωνίδαι, οἱ τῶν Εὐπατριδῶν πλουσιώτατοί τε ἦσαν καὶ αὐτῷ τῷ Πεισιστράτῳ μάλιστα ἀπηχθημένοι, ἀπέφυγον ἐκ τῆς χώρας, τοὺς αὐτῶν ἀγροὺς, μέγα δὲ μέρος τῆς Ἀττικῆς γῆς, ἐρήμους καταλείποντες. κατέλαβεν οὖν ταύτην τὴν γῆν ὁ Πεισίστρατος καὶ πλεόν ἔτι ἐπρίατο, τὴν δαπάνην ἀπὸ τῶν αὐτοῦ χρημάτων μάλα βασιλικῶς ξυντελῶν, ἵνα τοὺς γεωργοὺς αὐτοὺς τῶν ἀγρῶν κυρίους καταστήσειεν· μάλιστα γὰρ καὶ αὐτὸς ἠυπόρει ἄλλοθεν τε καὶ ἀπὸ μετὰλλων τινῶν χρυσοῦ ἅπερ ἡργάζετο ἐν τῇ Θράκῃ παρὰ τῷ Στρυμόνι ποταμῷ. οὐδὲ τῶν σωματῶν μόνον τοῦ δήμου καὶ τῆς τοῦ βίου εὐπορίας ἐπεμελείτο, ἀλλὰ πολλὰ ἐμυχανᾶτο ὅπως καὶ τῇ διανοίᾳ καλλίστῃς τῶν πόνων ἀναπαύλῃς τιθείτο, ἀγῶνας ποιητῶν καὶ χοροὺς τραγικοὺς ἐν τῇ πόλει καταστήσας.

## EXERCISE CXXIV

*Give the Greek of:* 1. I was afraid that you would use your power ill. 2. Our rulers are devising many things that they may provide for the citizens relief from their labours. 3. We are afraid that you will not appoint contests in music for us. 4. Do not be afraid that we shall not contribute a portion of the expenses of the new ships out of our own money. 5. They returned to their country, that they might expel the tyrant and establish an oligarchy. 6. They also used their money excellently that they might benefit the citizens. 7. The general sent the soldiers back into the wood that they might not stand where the enemy could see them, but he himself remained

alone by the road. 8. Do not be afraid to oppose either tyrants or oligarchs or the people if they (*say* 'shall act') wrongfully. 9. If we also were to offer prizes to our poets, perhaps their tragedies would become better.

§ 266. *ιέναι, to go, come.*

	<i>Present.</i>	<i>Imperfect.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
S. 1	εἶμι	ἦα	ἴω	ἴοιμι (or ἰοίην)	
2	εἶ	ἦεισθα	ἴῃς	ἴοις	ἴθι
3	εἴσι(ν)	ἦει(ν)	ἴῃ	ἴοι	ἴτω
P. 1	ἴμεν	ἦμεν	ἴωμεν	ἴοιμεν	
2	ἴτε	ἦτε	ἴητε	ἴοιτε	ἴτε
3	ἴασι(ν)	ἦσαν (or ἦεσαν)	ἴωσι(ν)	ἴοιεν	ἴόντων
D. 2	ἴτον	ἦτον	ἴητον	ἴοιτον	ἴτον
3	ἴτον	ἦτην	ἴητον	ἰοίτην	ἴτων
	<i>Infinitive.</i>		<i>Participle.</i>		
	ιέναι		ἰών, ἰούσα, ἰόν (St. ἰοντ)		

REMARK.—The Pres. Indic. (lit. *I am going*) was used, with the sense *I shall go, come*, as a Future to the Verb *ἔρχομαι*; but *ἰών, ιέναι*, and the other Moods are used to replace the corresponding parts of *ἔρχομαι* in the ordinary meaning of the Present.

**CONDITIONAL SENTENCES, PARTICULAR SUPPOSITIONS (C).** The Might-have-been Type

§ 267. Observe the following uses of the Impf. Indic.:

- (1) εἰ ἐνθάδε παρῆν ὁ Κῦρος, ἦδετο ἄν  
*if Cyrus were here now, he would have been*  
*pleased*

εἰ ταῦτα νῦν ἔπρασσε, καλῶς ἂν εἶχεν  
*if he were doing this now, it would be well*

- (2) εἰ ταῦτα χθὲς ἔπρασσες, καλῶς ἂν εἶχεν  
*if you had been doing this yesterday, it would have been well*

The Imperfect Indicative therefore is used, both in the Protase and Apodose, to express (1) most commonly, a supposition which it is implied is unfulfilled (i. e. contrary to fact) in Present Time, (2) less commonly, a supposition which it is implied was unfulfilled in Past Time, in which the state or action is imagined as continuous. The context will make the meaning clear.

The implication is in (1) that Cyrus is not present now; that he is not doing this now; in (2) that you were not doing this yesterday.

§ 268. Observe the parallel use of the Aorist:

- (1) εἰ ταῦτα ἔπραξας, ἀπήλθομεν ἂν  
*if you had done this, we should have gone away*
- (2) καὶ ἴσως ἂν διὰ ταῦτα ἀπέθανον, εἰ μὴ ἡ ἀρχὴ  
κατελύθη  
*and perhaps I should have been put to death in consequence of this, had not the government been overthrown*

The Aorist Indicative therefore is used to express suppositions which it is implied were unfulfilled in Past Time in which the action is imagined as a single event.

Thus, in the examples given above, the implication is

(1) that you did not do this ;

(2) that the government was overthrown.

So in all the examples, both of the Impf. and the Aorist, it is implied that the facts are already or had been otherwise than is supposed in the Protase.

Notice the effect of *ἄν* in the Apodose, upon the meaning of the Indicative Tenses.

§ 269. A very common and natural combination of Past and Present time is seen in such cases as the following :

εἰ πάλαι τὸν Αἰσχίνην, ὥς ἔπρεπεν, ἐκολάσατε,  
οὐκ ἂν νῦν ἡμῖν ἠνώχλει

*if you had punished Aeschines long ago as was fitting, he would not have been plaguing us now*

εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ὡς βασιλέᾳ

*if you had not come, we should now be on our way to the king*

REMARK.—This use of *ἄν* with the Indicative is one of the prettiest developments of Greek syntax. It was rendered possible by the modal colour with which, as we saw above (§ 248 REMARK), the particle had become tinged. So soon as it was felt that *ἄν* marked a clause as merely conditionally true, it could be added so as to force that meaning even upon a statement in the Indicative.

Similar developments of meaning are not uncommon in modern languages. In English the words *potentially*, *conditionally*, and the colloquial phrase *more or less* are on the way to such a use ; e.g. *potentially he was an honest man* means *he might have proved himself an honest man in different circumstances*.<sup>1</sup>

<sup>1</sup> So in German the Adverbs *eventuell*, *bey beziehungsweise*, *respektive*, all meaning *under certain (other) conditions, alternatively*.

NOTE.—In the oldest stage of Greek, as we see in many passages of Homer, the Optative with *ἄν* (or *κε(ν)*, the Homeric alternative to *ἄν*) was used in the Apodose of Unfulfilled Suppositions, like the Pluperfect and Imperfect Subjunctive in Latin, which were derived from forms that had originally an Optative use, cf. *LIMEN*, § 233. Thus the use of *ἄν* with the Indicative is an idiom which we can see growing up under our eyes in the period covered by Greek literature.

§ 270. Closely akin to the Protase of such sentences as those in § 267 and § 268 are the *εἰ* phrases for expressing a Wish for the present or the past :

(1) *εἰ γὰρ τοσαύτην δύναμιν εἶχον*

*if only I had (now) so much power*

(2) *εἴθ' ἤυρομέν σ', Ἀδμητε, μὴ λυπούμενον*

*would that we had found you not in grief,  
Admetus*

§ 271. Notice further these other ways of expressing such Wishes with *ὥφελον*, lit. *I ought*, with the Pres. and Aor. Inf.

*ἀλλ' ὥφελε νῦν Κύρος ζῆν*

*would that Cyrus were alive now*

*εἰ γὰρ ὥφελον οἱοί τ' εἶναι ἐργάζεσθαι*

*would that they were able now to do it*

REMARK.—The *εἰ* with *ὥφελον* may be either the exclamatory particle *εἰ*, as in Homeric phrase *εἰ δ' ἄγε*, *come now, come on*, or *εἰ*, *if*, blended with *ὥφελον*, *I ought*, on the analogy of *εἰ* as used in § 270.

NOTE.—In poetry we find *ὥφελον* combined with *εἴθε* as well as with *εἰ* and even with *μή*.

*μήποτ' ὥφελον λιπεῖν τὴν Σκύρον*

*would that I had never left Scyros*

*εἴθ' ὥφελες τότ' εὐθέως λιπεῖν βίον*

*would that you had died at once*

## EXERCISE CXXV

(a) Write down the Pres. and Imperf. Indic. of ἀπιέναι, 'to go away'; ἐξίέναι, 'to go out'; παριέναι, 'to pass by' or 'to come forward' (to speak).

(b) Give the English of: 1. οὐκ ἂν τῶν νήσων τῶν τοῦ Αἰγείου πόντου ἐκράτουν οἱ Ἕλληνες, εἰ μὴ ναυτικὸν εἶχον. 2. εἰ γὰρ μὴ νῦν παρήειν ἐπὶ τὸ βῆμα. 3. ἴωμεν ἐς Σαλαμίνα, ὧ ἄνδρες, ὅπως αἰσχύνην μεγάλην ἀπωσώμεθα. 4. οὐχ οὕτως ἂν ὑμᾶς παρεκάλουν προθύμως ἐπὶ τὸν πόλεμον ἰέναι, εἰ μὴ τὴν εἰρήνην ἡσθανόμην αἰσχρὰν ἐσομένην. 5. εἰ γὰρ πρότερον τὰ δέοντα ἐδράσατε, οὐκ ἂν ὑμᾶς νῦν ἔδει βουλευέσθαι. 6. εἰ γὰρ ἄνδρες ἦσαν οἱ στρατηγοί, οὐκ ἂν ἀπῆμυν ἀπὸ τοῦδε τοῦ χωρίου. 7. ἦν ἅπαξ ἐξίωμεν, οὐδέποτε ἐπάνιμεν. 8. ἀλλ' εἰ ἐξίοις τῆς πόλεως, οὐκ ἂν σοι ἐξείη κατιέναι.

(c) Give the Greek of: 1. If Solon had not come forward into the Agora on that day, the Athenians would never have held the power of the sea. 2. For if they had not occupied Salamis, they could not have ever gone out of their own harbours in safety (*say* 'safe'). 3. Would that we were not in danger of losing the island. 4. If the leaders of the people had not shown themselves utterly foolish, we should not now be entering into this great danger. 5. But as-it-is (νῦν), being sordidly-minded they are entering into this struggle (ἀγών) with a view to their own advantage. 6. If they had used their power well and justly, all men would now render them due praise and gratitude. 7. Let us therefore bid these men go forth from the city, and let us take care that they never return.

§ 272. But the Impf. Indic. is often used without ἂν to form the Apodose of an unfulfilled condition in such verbs and phrases as ἔδει, *there was need*; χρῆν (or ἐχρῆν), *it was obligatory*; ἐξῆν, *it was*

*permissible*; δυνατὸν ἦν, *it was possible*; αἰσχρὸν ἦν, *it was shameful*;

e.g. ἐξῆν σοι φυγῆς τιμῆσασθαι, εἰ ἐβούλου

*you could have assessed the penalty at exile, if that had been your wish*

χρῆν δέ σε, εἴπερ ἦσθα χρηστός, μηνυτὴν γενέσθαι

*had you really been honest, you should have given information*

This is because the contingent, merely potential character of the statement is sufficiently expressed by the meaning of the Verb. There is in fact a slight abridgement with an ellipse of the natural Apodose. The last example really stands for *you ought to have given information (and you would have done) if you had been honest*.

§ 273. But from such cases as these, the use without ἄν was extended to others in which not merely the fulfilment of the obligation is contingent, but the obligation itself is wholly dependent upon the condition expressed in the Protase, e.g.

εἰ ἅπαντες ὁμολογοῦμεν, οὐδὲν ἔδει λέγειν

*were we all agreed, no words would be needed now.*

In such sentences the addition of ἄν is logically needed, and in fact it is very commonly added.

§ 273 a. The Impf. and Aor. Indic. are sometimes used, just as in phrases of Unfulfilled Desire (§ 270), with ἵνα, and sometimes ὥς and ὅπως, to represent an Imagined and Unfulfilled Purpose attributed to someone in the past.

οὐ γὰρ ἐχρῆν ταξιάρχους παρ' ὑμῶν οἰκείους εἶναι ἵν' ἦν ὥς ἀληθῶς τῆς πόλεως ἡ δύναμις; *ought there not to have been commanders from among yourselves, so that the force might now be really in the control of the city?*

## EXERCISE CXXVI

*Peisistratus and Homer.*

(a) καὶ κατὰ τὴν μεγίστην τῶν ἐορτῶν, τὰ Παναθηναία τὰ μεγάλα, ἅπερ οὐ κατ' ἐνιαυτὸν ἐγίγνετο ἀλλὰ διὰ πέμπτου ἔτους, ἀγῶνα κάλλιστον ἐσήγαγεν ὁ Πεισίστρατος οὐπὲρ ἔτι καὶ νῦν αὐτῷ ἡμεῖς χάριν ἴσμεν. τὰ γὰρ τοῦ Ὅμηρου ποιήματα, τὴν τε Ἰλιάδα λέγω καὶ τὴν Ὀδύσειαν, οὐπὼ ἐς σχῆμα βέβαιόν τε καὶ ἐναργὲς κατεγέγραπτο, ἀλλὰ πολλοῖς δὴ τρόποις ᾗδον οἱ ῥαψῳδοί, ἄλλη ἄλλως ὅπως ἕκαστος ἐβούλετο, περὶ τὰς Ἑλληνικὰς πόλεις περιιόντες· οὕτω δὲ πολλὰ ἤδη ψευδῇ καὶ ἀλλότρια ἐς τὸ παλαιὸν Ἔπος αἰεὶ ἐσεφέρετο. ἐφοβοῦντο δὲ οἱ τῆς τέχνης ἔμπειροι μὴ ἔτι πλείω ἐμβόλιμα ἐντιθεῖτο.

(b) ὁ δ' οὖν Πεισίστρατος, ὡς τύραννος ὢν τῆς πόλεως ἥπερ τὴν ἡγεμονίαν πάντων τῶν Ἰῶνων περιεποιεῖτο, πρῶτον μὲν τὴν Δῆλον νῆσον σεμνῶς ἐκάθηρε καὶ πάντας τοὺς Ἰωνας ἐκ τῆς Ἀσίας ἐκείσε ξυνέναι ἐκάλεσεν, ὅπως τὴν Πανιωνικὴν ἐορτὴν ἄγιοιεν λαμπροτάτῃ παρασκευῇ· τότε δὲ τὸ μέγιστον τῶν Ἰωνικῶν γραμμάτων, τὰ τοῦ Ὅμηρου ἔπη, ξυνέλεξε τε καὶ διώρθωσεν, ἵνα ἐν τοῖς Παναθηναίοις καλῶς ἀναγιγνώσκοιτο. φᾶσὶ δὲ ἦτοι ἐκείνον ἢ αὐτὸν τὸν Σόλωνα ἐν τι μόνον πλάσαι, δύο στίχους ἐς τὸν Νεῶν Κατάλογον ἐμβάλλοντα, ὅπως ἡ Σαλαμῖς πάλοι ποτὲ τοῖς Ἀθηναίοις ξυμμαχήσαι ἢ ὑπακοῦσαι δόξειεν· ὁ γὰρ Αἴας, φησί, Σαλαμίνιος δὴ ὢν, τὰς αὐτοῦ ναῦς

“στήσεν<sup>1</sup> ἄγων ὅθ' Ἀθηναίων ἴσταντο φάλαγγες.”<sup>2</sup>

ταύτης δὲ πού τῆς προσθέσεως ξυγγνώμην ἂν ἔχοι τις τῷ τὴν νῆσον τῇ αὐτοῦ πόλει παραστήσαντι, ἄλλως τε καὶ ὅτε ἀναμιμνησκόμεθα ὅτι μέγας κίνδυνος ἦν ἄνευ Πεισιστράτου μὴ τὰ τοῦ Ὅμηρου ἔπη μῦρίοις τρόποις διαφθείροιτο.

<sup>1</sup> Old form without augment for ἔστησεν.

<sup>2</sup> II. ii. 558.

## EXERCISE CXXVII

*Give the Greek of:* 1. It would have been terrible indeed if the poems of Homer had been destroyed. 2. If Peisistratus had not then had the poems written down, there would have been a great risk of much that was false being introduced into them. 3. We shall therefore always be grateful to Peisistratus for the care with which he collected the poems. 4. Would that we had been present at that festival when-it-was-being-kept in Delos, for we should have been greatly pleased. 5. For many years afterwards all the Ionians and many others used to go to Delos that they might hear the reciters. 6. Consequently if you were to go round the cities of Greece, you would find very many who can recite by heart long-passages (*use ῥαψωδίᾱ*) of the Iliad and the Odyssey. 7. Go and hear them.

**PRESENT SUBJUNCTIVE OF CONTRACTED  
(-α- AND -ο-) VERBS AS τῖμω AND δηλῶ**

## § 274.

## ACTIVE.

S. 1	τῖμ-ῶ	δηλ-ῶ
2	τῖμ-ᾶς	δηλ-οῖς
3	τῖμ-ᾷ	δηλ-οῖ
P. 1	τῖμ-ῶμεν	δηλ-ῶμεν
2	τῖμ-ᾶτε	δηλ-ῶτε
3	τῖμ-ῶσι(ν)	δηλ-ῶσι(ν)
D. 2	τῖμ-ᾶτον	δηλ-ῶτον
3	τῖμ-ᾶτον	δηλ-ῶτον

## § 275.

## MIDDLE AND PASSIVE.

S. 1	τῖμ-ῶμαι	δηλ-ῶμαι
2	τῖμ-ᾶ	δηλ-οῖ
3	τῖμ-ᾶται	δηλ-ῶται
P. 1	τῖμ-ῶμεθα	δηλ-ῶμεθα
2	τῖμ-ᾶσθε	δηλ-ῶσθε
3	τῖμ-ῶνται	δηλ-ῶνται
D. 2	τῖμ-ᾶσθον	δηλ-ῶσθον
3	τῖμ-ᾶσθον	δηλ-ῶσθον

The Present Subjunctive A. M. and P. of -ε- verbs like φιλῶ has been given in § 204.

The rules of contraction which appear in τῖμῶ are given on p. 148; those which appear in δηλῶ on p. 154.

### PRESENT OPTATIVE OF CONTRACTED -α- VERBS AS τῖμῶ

§ 276. ACTIVE.      § 277. MIDDLE AND PASSIVE.

S. 1	τῖμ-ώην	τῖμ-ώμην
2	τῖμ-ώης	τῖμ-ῶο
3	τῖμ-ώη	τῖμ-ῶτο
P. 1	τῖμ-ῶμεν	τῖμ-ῶμεθα
2	τῖμ-ῶτε	τῖμ-ῶσθε
3	τῖμ-ῶεν	τῖμ-ῶντο
D. 2	τῖμ-ῶτον	τῖμ-ῶσθον
3	τῖμ-ῶτην	τῖμ-ῶσθην

The Present Optative A. M. and P. of φιλῶ and δηλῶ are given in § 232.

### οὐ μή IN STATEMENTS

§ 278. The combination of the negatives οὐ μή has more than one use in Attic Greek according to the Mood that follows it.

With the Subjunctive, generally the Aorist Subjunctive, it expresses a strong denial of some future anticipation, rather as the English phrase *No fear that* is stronger than a simple *not*.

οὐ μή ποτε ἐς τὴν χώραν ἐσβάλωσιν  
*they will never invade the country*

οὐ μή πάθητε τοιαῦτα  
*you will certainly not have such a fate*

§ 279. In Tragedy, Plato, and later writers we sometimes find οὐ μή in this meaning with the Future Indic. also, although the examples are rather rare:

οὐ τοι μήποτέ σ' ἐκ τῶνδ' ἐδράνων,  
ὦ γέρον, ἄκοντά τις ἄξει. Soph. Oed. Col. 176.

*Never, never, shall any one drive thee, sir, against thy will from this resting-place.*

There are also some examples of οὐ μή with the Fut. Infinitive and Fut. Optative in Oratio Obliqua (§ 328) (e. g. Eurip. *Phoen.* 1590, Soph. *Philoct.* 610-12) which are further evidence to show that the construction with the Future expressing a negative statement is a genuine Attic use.

NOTE.—It is possible, if not quite certainly proved, that the use arose from the addition of οὐ to the non-dependent μή of an event feared or anticipated (§ 261).

## οὐ μή WITH THE FUTURE IN PROHIBITIONS

§ 280. There is, however, another use of οὐ μή which frequently appears in Attic Tragedy and Comedy, in which οὐ μή with the **Second Person Singular of the Future Indicative** expresses a strong **Prohibition**.

οὐ μή καταβῆσθαι, *don't come down*

NOTE.—This idiom has often been derived from the ordinary use of the Negatives in questions.

οὐκ ἄπει; means *will you not go?* i. e. *go*

μή ἄπει; means *surely you are not going?* i. e. *stay*

Therefore οὐ μή-ἄπει might mean *will you not stay (not-go), please stay, please do not go.*

And from such passages as

οὐ σίγ' ἀνέξῃ μηδὲ δειλίαν ἀρῇ;  
*will you not endure in silence and refrain from showing cowardice?*

it seems as if the poets sometimes thought of the idiom

in this way. But the general use of the idiom seems more peremptory than would be natural in a question; and it is conceivable that though it was influenced by the question-use, it really arose first from the use in statements (§ 278), since a strong statement about another person is often equivalent to a command, as in official instructions; e. g. *you will not leave the ship before noon.*

### EXERCISE CXXVIII

(a) Write down the Pres. Subj. A. and P. of νικῶ (-άω) and ἀξιῶ (-όω);

and the Pres. Subj. of πειρῶμαι (-άομαι);  
and the Pres. Subj. M. of καταδουλώ (-όω).

(b) Also the Pres. Opt. Act. of νικῶ and Pass. of ἀξιῶ.

(c) Give the English of: πειρώμεν, καταδουλοῖεν, ἀξιῶεν, νικῶμεν, νικῶμεν, ἀξιοῖ, ἐλευθεροῖεν, ὠρμήθησαν, ἐβοήθουν, ἐπειρῶντο, πειρῶντο, πειρῶνται, οὐ μὴ πειρᾶθῶμεν δουλείας, οὐ μὴ φύγητε, οὐ μὴ γένηται τοῦτο, οὐ μὴ σκώψῃ, οὐ μὴ πεσῇ.

(d) Give the Greek of: they will never attack us; that will never make bad men better; I shall never cease learning new things; do not jest; do not hang about here (*use περιμένειν*).

The following are the commonest verbs which show a short vowel, -ε- or -α- or -ο-, in all or some of the tenses.

## § 281. VERBS WITH -ε-

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
αἰδοῦμαι (-έομαι) <i>respect</i>	αἰδέσομαι	ἤδέσθην	ἤδεσμαι
ἐπ-αινῶ (-έω) <i>praise</i>	-αινέσομαι	-ήνεσα P. -ηνέθην	-ήνεκα -ήνημαι
ἄχθομαι <i>be grieved</i>	ἀχθέσομαι	ἤχθέσθην	
γαμῶ (-έω), <i>marry</i> , p. 188			
καλῶ (-έω), <i>call</i> , p. 173			
μάχομαι <i>fight</i>	μαχοῦμαι	ἐμαχεσάμην	μεμάχημαι
ἀπόλλυμι <i>destroy, lose</i>	ἀπολῶ	ἀπώλεσα	ἀπολώλεκα (§ 180)
Intr. <i>perish</i>		ἀπωλόμην	ἀπόλωλα
τελῶ (-έω) <i>end, pay</i>	τελῶ	ἐτέλεσα P. ἐτετέλεσθην	τετέλεκα τετέλεσμαι

REMARK.—So δέω, *I bind* (§ 142), makes in the Passive δεθήσομαι, ἐδέθην, δέδεμαι, and the Act. Perf. δέδεκα, though the Fut. and Aor. Act. are δήσω, ἔδησα.

## § 282. VERBS WITH -α-

(1) With -σ- in the Future :

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
γελῶ (-άω) <i>laugh</i>	γελάσομαι	ἐγέλασα ἐγελάσθην	
πλάσσω <i>form, mould</i>	(ἀνα)-πλάσω	ἔπλασα M. ἐπλασάμην P. ἐπλάσθην	πέπλασμαι

(2) With contracted Future (inflected like τιμῶ) :

βιβάζω <i>make to go, mount</i>	(δια)-βιβῶ	(ἀν)-εβίβασα M. (ἀν)-εβιβασάμην	
ἐλαύνω <i>drive, ride, march</i>	ἐλῶ	ἤλασα	ἐλήλακα (cf. p. 115)
κρέμαννυμι σκεδάννυμι	κρεμῶ σκεδῶ	} see § 180	

## § 283. VERBS WITH -ο-

Notice the peculiar variation in the Stem of ὀμνῦμι; ὀμεσ- in the Fut. as in ὀμοῦμαι (for \*ὀμέσσομαι), Inf. ὀμείσθαι, but ὀμοσ- in 1st Aor., Inf. ὀμόσαι: thus

Present.	Future.	Aorist.	Perfect.
ὀμνῦμι swear	ὀμοῦμαι	ὤμοσα	ὀμώμοκα (cf. p. 115)
	P. (3 pers.) ὤμότη		ὀμώμοσται

## EXERCISE CXXIX

*The battle of Marathon.*

Ἑλλήνων προμαχοῦντες Ἀθηναῖοι Μαραθῶνι  
χρῦσοφόρων Μήδων ἐστόρεσαν δύναμιν.

Simōnidēs<sup>1</sup>, 90.

(a) μάλ' ἐκουσίως γε ἂν ὑμῖν εἴποιμι περὶ τῆς ἐν Μαραθῶνι μάχης· μακρὸν μέντοι ἂν εἴη εἰ δηλοῦν πειρώμεν διὰ τί οἱ Μῆδοι (οὕτω γὰρ τοὺς Πέρσας ἐκάλουν οἱ Ἀθηναῖοι) ἐς τὴν Ἑλλάδα ἐσέβαλον· ξυντόμως οὖν τὰ μέγιστα ἐξηγήσομαι. τελευτησάντων γὰρ τοῦ τε Κῦρου, ὃς τὸν Κροῖσον νίκησας μετὰ τῶν Αὔδων κατεδούλωσε καὶ τοὺς Ἴωνας, καὶ τοῦ Καμβύσου τοῦ υἱοῦ αὐτοῦ, ὃς τοὺς Αἰγυπτίους κατεστρέψατο, ἐβασίλευσε τῶν Περσῶν ὁ Δαρεῖος. ἐπὶ δὲ τοῦ Δαρείου τοῖς Ἴωσιν ἀπὸ τῶν Περσῶν ἀποσταῖσιν ἐβοήθουν οἱ τε Ἀθηναῖοι καὶ ἄλλοι τῶν Ἑλλήνων, εἴ πως αὐτοὺς ἐλευθεροῖεν. ἀχθεσθεῖς οὖν ὁ Δαρεῖος, "οὐ μὴ ἐπιλάθωμαι", ἔφη, "τῶν Ἀθηναίων, καὶ ὅπως μὴ αὐθις ἐμὲ ταρασσώσιν, ἐπ' αὐτοὺς ἐλῶ καὶ τοὺς Ἑλληνας ἅπαντας ἐμαυτῷ ποιήσομαι ὑποχείριους."

<sup>1</sup> For the metre see § 219.

(b) ἔδοξεν οὖν τὸν Ἰππίαν τὸν τοῦ Πεισιστράτου, τὸν ὑπὸ τῶν Ἀθηναίων ὀλίγοις ἔτεσι πρότερον ἐκπεσόντα, ἐς τὴν τυραννίδα κατὰγειν. στόλον τοίνυν μέγαν παρασκευασάμενος καὶ τὸν Ἰππίαν παρ' ἑαυτὸν καλέσας ἀνεβιβάσατο ἐπὶ τὰς ναῦς αὐτόν τε καὶ τοὺς ἄμφ' αὐτόν. οὕτως οὖν ἐν τῷ τετρακοσιοστῷ καὶ ἐνενηκοστῷ ἔτει πρὸ τοῦ τὸν Χρῆστον γενέσθαι οἱ Πέρσαι ἐπὶ τὰς Ἀθηνᾶς ὠρμήθησαν καὶ ἐπήνεσε τὸν Ἰππίαν ὁ στρατηγὸς κελεύοντα ἐν τῷ Μαραθωνίῳ πεδίῳ στρατοπεδεύεσθαι καὶ μάχεσθαι.

## EXERCISE CXXX

*Give the Greek of:* 1. The Athenians sent the herald Pheidippides to Sparta asking the Spartans to help them against the Persians. 2. If you have not already read the poem which one of our poets has written about this Pheidippides, see that you read it. 3. As he was running the god Pan appeared to Pheidippides and said, 'I certainly will not forget to help the Athenians'. 4. In two days (δευτεραῖος) Pheidippides arrived at Sparta. 5. But the Lacedaemonians declared that they could not come yet as the moon was not yet full. 6. Meanwhile under the guidance of Hippias the Persians landed and encamped on the plain of Marathon, as being suitable (ἐπιτήδειος) for cavalry. 7. But in the battle itself they did not use the cavalry, as it seems. 8. At last when the Athenians had already won the day, the Lacedaemonians arrived, having marched 1200 stades in three days. 9. They then went on to Marathon to see the dead Persians, and when they had seen them, they praised the Athenians for their bravery and returned home.

## EXERCISE CXXXI

*Give the English of:* 1. εἰ τοὺς παῖδας ἀδικοῦντας εἶδεν, ἔπαισεν ἄν. 2. διατελεῖ (Fut.) μῖσῶν, οὐκ ἔάν τις

τι αὐτὸν ἀδικῇ, ἀλλὰ ἐὰν τινα ὑποπτεύσῃ βελτίονα ἑαυτοῦ εἶναι. 3. ἐὰν μένης παρ' ἐμοί, ἐγὼ σοι τὰ τε χωρία ἀποδώσω καὶ τᾶλλα ᾧ ὑπεσχόμην. 4. ἐὰν πόλεμον αἰρήσῃ, μηκέτι δεῦρο ἦκετε ἀνευ ὀπλων. 5. εἰ ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν. 6. ἔφυγον ἂν εἰ εὐθὺς ἐξέπλευσαν τοῦ λιμένος. 7. καὶ εἰ οὗτος δῶρα ἡμῖν διδοίη, οὐκ ἂν πείσειεν ἡμᾶς οὐποτε. 8. εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσὶ βωμοί, εἰσὶν ἄρα καὶ θεοί. τί πρὸς ταῦτα φῆς;

*Give the Greek of:* 1. If any one steals this, he shall be punished. 2. If any one were to drink of that cup, he would certainly die. 3. If you had given him money, you would have persuaded him. 4. If he knew that the citizens had shown insolence, he would now be punishing them. 5. If you were eager to become a physician, what would you do? 6. You would be surprised perhaps if I were to say that I wished you rather than myself to have the provisions. 7. If I escape from prison, I shall break (*παραβαίνω*) the laws. 8. If Demosthenes had not stood in the way, the Macedonians would now be masters of Greece.

### CONDITIONAL SENTENCES (continued)

#### General Conditions (a) in Present and (b) in Past Time

##### § 284. (a) Present.

ἢν (ἐὰν) ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται ἀποθνήσκειν

*if ever death comes near, no one is willing to die*

§ 285. (b) **Past.**

ἀλλ' εἴ τι μὴ φέροιμεν, ὥτρυνεν φέρειν

*but if we failed to bring him something, he used to urge us to bring it*

In these examples the Apodose expresses a repeated action as in (b) or a general truth as in (a); and it is implied that the condition of the Protase is or was fulfilled on more than one occasion, but leaves the hearer to conjecture how often and when.

The Protase has the Subjunctive with εἴαν or ἤν in present or future time and the Optative with εἰ in past time. The Apodose has the Indicative.

REMARK.—These Protases are sometimes called 'Clauses of Indefinite Frequency', which is quite a suitable name, provided it is applied equally to both Present and Past Protases (not, as some grammarians have done, to those with the Optative merely).

## OTHER VERBS WITH REDUPLICATED PRESENT

## § 286.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
γίγνομαι, <i>become, be made</i> , p. 173			
πίπτω, <i>fall, be thrown</i> , p. 156			
τίκτω <sup>1</sup>	τέξομαι	ἔτεκον	τέτοκα
<i>beget, bear</i>			

REMARK.—The same reduplication appears in most of the Verbs in -μι, § 165, REM., and in μίμνω, longer form of μένω, § 140.

<sup>1</sup> Almost certainly changed from \*τίτκω on the pattern of the Presents in -τ- like κρύπτω, βάπτω (§ 69).

## EXERCISE CXXXII

*The stricken field.*

ἐὰν δέ τις ποτε ἔλθῃ ἐς τὴν Ἑλλάδα (καὶ δὴ καὶ ἐν ὀλίγῳ παρέσται τὴν πορείαν ποιεῖσθαι οὐ μόνον κατὰ θάλασσαν ἔτι ἀλλὰ καὶ κατὰ γῆν, ἐὰν οὕτω βούλῃ), μάλιστα πάντων δήπου κατιδεῖν ἐπιθυμεῖ τὸν Μαραθῶνα καὶ τὴν Σαλαμῖνα νῆσον.

εἰ δέ πως γινῶναι χρήζοις ὅπου ἐπέστη ὁ Μιλτιάδης εἴτε καὶ ὅπου ὁ Ἰππίας<sup>1</sup> ἓνα τῶν ὀδόντων ἐξέβαλε σφόδρα βήξας, ὁδηγόν τινα δήπου ἂν εὖροις ὅστις σοι τρεῖς ὀβολοὺς δεξάμενος ἐπιδεικνύναι ἐθελήσει. ἀλλὰ γὰρ ἦν τις ἐπὶ τὸν σωρὸν ἀναβῆ τὸν ἐν μέσῳ τῷ πεδίῳ, καὶ ἐν τοῖς ἀσφοδέλοις καὶ ἀλόαις ἐπιστῆ, ὑφ' ὧν κεῖνται τῶν Ἀθηναίων οἱ ἀνδρείοτατοι ἐς ἑκατὸν ἐνενήκοντα καὶ δύο, οἵπερ ἐν τῇ μάχῃ ξὺν τῷ πολεμάρχῳ Καλλιμάχῳ καὶ Κυνηγείρῳ τῷ ἀδελφῷ τοῦ Αἰσχύλου ἀπέθανον, ἔσεισιν, οἶμαι, μνήμη τῆς μάχης ἐκείνης. ἔμπροσθε μὲν γὰρ περίκειται τὰ ὄρη, ὅθεν ἐς χεῖρας ἦσαν τοῖς Μήδοις οἱ Ἀθηναῖοι καὶ οἱ Πλαταιῆς ἐπεὶ ἐκείνους ἦσθοντο ἐς τὰς ναῦς ἀναβαίνοντας—ἀπῆσαν γὰρ ἵνα τὸ Σούνιον περιπλέοιεν καὶ ἀπόντος τοῦ στρατεύματος ἔλοιεν τὴν πόλιν.—ὀπισθεν δὲ ἡ θάλασσα ἐς ἣν ἐνέπεσον οἱ Μῆδοι ἐς τὰ πλοῖα φεύγοντες εἴ πως σώζοιντο, ἐπιδιωκόντων ἀεὶ τῶν Ἑλλήνων καὶ φονίοις ἤδη δόρασι πλησσόντων.

ὁρθῶς οὖν νενόμισται ἐκείνη ἡ ἡμέρᾳ ἄρχειν τῆς τῶν Ἑλλήνων ἐν τοῖς ἔθνεσιν προεδρίας· ὥστε ἄριστα ἔγραψεν ὁ Σιμωνίδης ποιητῆς τότε τὸ ἐπίγραμμα ἐπὶ τοῖς τεθνηκόσιν·

<sup>1</sup> Herodotus vi. 107,

ἄσβεστον κλέος οἶδε φίλῃ περὶ πατρίδι θέντες<sup>1</sup>  
 κῦάνεον θανάτου ἀμφεβάλοντο νέφος·  
 οὐδὲ τεθνᾶσι θανόντες, ἐπεὶ σφ' ἀρετὴ καθύπερθεν  
 κῦδαίνουσ' ἀνάγει δώματος ἐξ Αἴδεω<sup>2</sup>.

Simōnides, 99.

### EXERCISE CXXXIII

*Give the Greek of:* 1. In the year 490 B.C.<sup>3</sup> the Athenians under the leadership of Miltiades with 1000 Plataeans defeated the Persians at Marathon. 2. Six thousand four hundred of the Persians are said to have fallen in this battle. 3. Asphodels and aloes now grow on the mound, where the bones of the Athenians lie. 4. And if any one wishes to see the plain of Marathon, he ascends this mound. 5. For from it he can see the mountains and the sea. 6. In the centre the Persians were at first the stronger, but the Greeks were victorious on both wings, and having driven the enemy into the marshes and the sea, afterwards returned to engage with those in the centre. 7. Then if the Persians at any point (πη) fled to their ships, the Greeks tried to prevent them. 8. But most of the Persians got-away-safely (use σώζεσθαι) and sailed away round Sunium in-the-hope-that (§ 237) they might find Athens undefended. 9. But the Athenians arrived before (use\* φθάνειν) them, and the Persians being afraid to fight their conquerors a second time changed their minds and sailed off home.

<sup>1</sup> Unite περὶ with θέντες, and so look for περιτίθημι in the Vocabulary.

<sup>2</sup> Ionic for "Αἴδου (p. 137) ; -εω is pronounced as one syllable.

<sup>3</sup> Cf. Ex. CXVI init.

**General Conditions introduced by Relative Pronouns  
or Temporal Conjunctions**

**§ 287. (a) Present.**

ξυμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες οὓς ἂν  
ὁρῶσι παρεσκευασμένους

*all men are willing to become allies of men whom  
they see prepared*

ὅποτε πάνσι ταῦτὰ συμφέρη, συμπονεῖν ἐθέλουσιν  
ἄνθρωποι

*men are always willing to work together when all  
have the same interests*

φωνή τις, ἥ ὅταν γένηται, αἰεὶ ἀποτρέπει με τούτου  
ὃ ἂν μέλλω πράττειν, προτρέπει δ' οὐποτε

*a sort of voice which, when it comes, always turns  
me aside from whatever I am intending to do,  
but never urges me on*

**§ 288. (b) Past.**

οὓς ἴδοι εὐτάκτως λόντας, ἐπῆναι

*he used to praise those whom he saw marching in  
good order*

ὅποτε ἔξω τοῦ δεινοῦ γένοιντο, πολλοὶ αὐτὸν  
ἀπέλειπον

*many used to desert him when they were out of  
danger*

ἐπειδὴ προσμείξιαν, οἱ ἐπιβάται ἐπειρῶντο ἐπι-  
βαίνειν

*whenever they came to close quarters, the marines  
always tried to board*

These sentences are precisely parallel to those of

the General Conditions (§§ 284–5) introduced by *ἐάν* or *ἤν* with the Subjunctive and those introduced by *εἰ* with the Optative; depending on Primary Tenses, *ὅς ἄν*, *ὅταν*, etc., are used with the Subjunctive; on Historic Tenses, *ὅς*, *ὅτε*, *ὁπότε*, etc. (without *ἄν*), are used with the Optative.

REMARK.—Contrast with these the ordinary use of Relative Pronouns and Adverbs with definite antecedents in § 198.

### EXERCISE CXXXIV

#### *The invasion of Xerxes.*

- (a) Δημόκριτος τρίτος ἦρξε μάχης, ὅτε παρ<sup>1</sup> Σαλαμῖνα  
 "Ἕλληνες Μήδοις σύμβαλον<sup>2</sup> ἐν πελάγει  
 πέντε δὲ νῆας ἔλεν<sup>3</sup> δηῖων, ἕκτην δ' ὑπὸ χειρὸς  
 ῥύσατο<sup>4</sup> βαρβαρικῆς Δωρίδ' ἀλίσκομένην.  
 Simōnides, 136.

- (b) Ἑλλάδος εὐρυχόρου σωτήρες τόνδ' <sup>5</sup> ἀνέθηκαν  
 δουλοσύνης στυγερᾶς ῥυσάμενοι πόλιας<sup>6</sup>.  
 Simōnides, 139.

(c) δεκάτῳ δ' ἔτει μετὰ τὴν ἐν Μαραθῶνι μάχην  
 αὐτοῖς ὁ βάρβαρος τῷ μεγάλῳ στόλῳ<sup>7</sup> τὴν Ἑλλάδα  
 δουλωσόμενος ἦλθεν. τελευτήσαντος γὰρ τοῦ Δαρείου  
 ἐξεδέξατο τὴν τῶν Μήδων ἀρχὴν ὁ Ξέρξης· ὁ δὲ ἔπεισε  
 καὶ τοὺς Καρχηδονίους ἐπιτίθεσθαι τοῖς ἐν τῇ Σικελίᾳ  
 Ἕλλησιν. καὶ μεγάλου κινδύνου ἐπικρεμασθέντος  
 ἡγήσαντο οἱ μὲν Συρακόσιοι τῶν ἐν Σικελίᾳ, οἱ δὲ  
 Λακεδαιμόνιοι τῶν ἐν τῇ ἡπείρῳ Ἑλλήνων· οὗτοι γὰρ  
 δυνάμει ἔτυχον τότε προὔχοντες· καὶ ὁπότε τὰ κοινὰ  
 τῆς Ἑλλάδος δέοιτο, οὗτοι μὲν ἡγοῦντο, οἱ δὲ ἄλλοι

<sup>1</sup> Att. παρά.

<sup>2</sup> Att. ξυνέβαλον.

<sup>3</sup> Att. ναὺς εἶλε.

<sup>4</sup> Att. ἐρρύσατο.

<sup>5</sup> i. e. τόνδε τὸν ἀνδριάντα (*statue*).

<sup>6</sup> Att. πόλεις.

<sup>7</sup> Cf. in Eng. 'the great armada'.

ξυνείποντο· ἅμα δὲ οἱ Ἀθηναῖοι ὑπὸ τοῦ Θερμοστοκλέους πεπεισμένοι ἐβουλεύσαντο τὴν πόλιν ἐκλιπεῖν καὶ ἀνασκευασάμενοι ἐς τὰς ναῦς ἐσέβησαν. οὕτως οὖν τὸν βάρβαρον κοινῇ ἀπέώσαντο οἱ "Ἕλληνες—ὁπότε γὰρ οἱ αὐτοὶ κίνδυνοι πᾶσιν ἐπικρεμαννύοντο, ἤθελον ξυμπονεῖν—. ἐπειδὴ οὖν ζεύξας τὸν Ἑλλησποντον ὁ Ξέρξης καὶ διὰ τῆς Θράκης καὶ τῆς Μακεδονίᾳς πορευθεὶς τέλος ἐς Ἑλλάδα ἀφίκετο, οἱ "Ἕλληνες πρῶτον μὲν ἐν Θερμοπύλαις καὶ πρὸς Ἀρτεμισίῳ ἐπειράθησαν βασιλεῖ ἐναντιοῦσθαι, ἔπειτα δέ, ἐνταῦθα σφαλέντες, ἐν Σαλαμῖνι τεταγμένοι ἦσαν ἅπαντες, αὐτὴν τὴν πόλιν καταλιπόντων τῶν Ἀθηναίων.

## EXERCISE CXXXV

*Give the Greek of:* 1. The Persians engaged with the Greeks first of all by land at Thermopylae and by sea off Artemisium. 2. At Thermopylae 300 Spartans and 4000 Peloponnesians led by Leōnidās resisted for many days the whole Persian army; as often as the best of the Persians attacked, they drove them off. 3. At last a traitor showed Xerxes another path round the mountains; even then the 300 Spartans remained and were all killed. 4. For among the Spartans if a man left the post to which he had been appointed, he was accounted a coward nor could he ever throw off the disgrace. 5. After this the Greek fleet also retreated in order to defend the coasts of the Peloponnese, and persuaded by the Athenians halted at Salamis. 6. For when the Persians were advancing against Attica, the Athenians consulted the oracle at Delphi; the Pythia answered that the wooden bulwark (τεῖχος) would be impregnable (ἀνάλωτος). 7. Some therefore of the Athenians said, 'if we fortify the Acropolis with wood, we shall save ourselves'; but Themistocles declared that their ships were the wooden walls. 8. The Athenians persuaded by him sent away their women and children to Salamis, Aegina, and Troezen, and then went themselves on board their ships.

# TEMPORAL AND RELATIVE CLAUSES IN FUTURE TIME

§ 289. Besides the Temporal Clauses described in § 198 and the General Temporal Clauses just described (§§ 287-8) we have the following types of Clause relating to Future time (cf. §§ 226-7).

ἐπειδὴν διαπράξωμαι ἃ θέλω, ἥξω

*when I (shall) have accomplished what I want, I shall come*

περιμενοῦμεν ἕως ἂν ἡμῖν ὁμολογήσῃ πολεμεῖν

*we are going to wait till he admits that he is at war with us*

ἐπειδὴν ἅπαντ' ἀκούσητε, κρίνατε

*when you (shall) have heard all, judge*

χρὴ διαμάχεσθαι ὅσον ἂν δύνησθε χρόνον

*you must fight on as long as you can*

μίμνε ἕως ἂν ἔλθω

*wait till I come*

§ 290. Similarly with other Relative Pronouns and Adverbs (as well as those of time).

τῷ ἀνδρί, ὃν ἂν ἔλῃσθε, πείσομαι

*I will obey the man whom you shall have chosen*

ὅπου δ' ἂν ζῶ, κακὸς φανήσομαι

*I shall be thought a coward wherever I live*

In these you will notice that ἂν is combined with the Relative or with the Temporal Conjunction, and that the Verb of the principal clause refers to the Future.

## EXERCISE CXXXVI

*Themistocles at Salamis.*

καὶ ἐκείθεν κατὰ γε τὸν Ἡρόδοτον ἀποχωρεῖν ἐδόκει τοῖς Πελοποννησίοις, ὥστε ἀπορῶν ὃ τι ποιῇ<sup>1</sup>, ὁ Θεμιστοκλῆς τέλος οἰκέτην τινὰ ὡς<sup>2</sup> τοὺς στρατηγούς τῶν βαρβάρων ἔπεμψεν ὡς αὐτὸς δὴ τὰς Ἀττικὰς ναὺς παραδοῦναι ἐθέλων· ὁ δὲ οἰκέτης πλοῖον ἀφικόμενος ἔλεγε πρὸς τοὺς στρατηγούς τάδε· ἔπεμψέ με ὁ τῶν Ἀθηναίων στρατηγὸς λάθρα τῶν ἄλλων Ἑλλήνων—τυγχάνει γὰρ φρονῶν τὰ βασιλέως καὶ βουλόμενος μᾶλλον τὰ ὑμέτερα καθύπερθε γενέσθαι ἢ τὰ τῶν Ἑλλήνων πράγματα—φράσσοντα τόδε· “οἱ Ἕλληνες φυγὴν βουλεύονται καταδεδιότες, καὶ νῦν πάρεστιν ὑμῖν κάλλιστον ἔργον ἀπάντων ἐξεργάσασθαι, ἣν μὴ περιίδητε διαδράντας αὐτούς. οὔτε γὰρ ἀλλήλοις ὁμοφρονοῦσιν οὔτ’ ἔτι ἀντιστήσονται ὑμῖν, ἀλλ’ ὅταν αὐτοῖς προσβάλλητε, πρὸς σφᾶς αὐτοὺς ὄψεσθε ναυμαχοῦντας οἳ τ’ ἂν τὰ ὑμέτερα φρονῶσι καὶ οἳ ἂν μὴ.” οὕτω γάρ πως τὴν ἀγγελίαν διηγείται ὁ Ἡρόδοτος.

ἂμ’ ἡμέρᾳ οὖν οὐκέτι περιμένων μέχρι οὗ ἂν οἱ Ἕλληνες πειρᾶθῶσιν ἐξιέναι, τὰς μὲν ναὺς περιέπεμψεν ὁ Ξέρξης ἐς τὰ στενὰ τῆς Σαλαμῖνος, αὐτὸς δὲ ὑπὸ τῷ Αἰγαλέῳ καλουμένῳ ὄρει ἐναντίον Σαλαμῖνος ἐν θρόνῳ ὑψηλῷ ἐκάθητο ὡς δεξιόμενος τοὺς ἐνδῶσοντας δὴ τῶν Ἑλλήνων.

## EXERCISE CXXXVII

*Give the Greek of:* 1. The Greeks therefore on hearing that Athens had been taken by the Persians were all the more desirous to escape from the dangerous place where they were. 2. ‘For’, said they, ‘should we be defeated at Salamis, whither could we escape?’ 3. But Themistocles urged them to remain; ‘for’, said he, ‘the

<sup>1</sup> §§ 205-7, Delib. Subj. in Oblique question.

<sup>2</sup> ὡς is used with the Acc. of words denoting persons to mean ‘to’.

Peloponnesus can be defended more easily if we fight here; and if we stay here till the enemy attack us, we shall be much safer; for while their ships enter the straits we shall be able to defeat a few at a time, but if we were to fight in the open sea, they would easily prevail over us by force of numbers' (*say* 'being far more numerous than we'). 4. The Peloponnesian commanders, however, decided not to wait until the Persians attacked. 5. Then Themistocles sent a messenger to Xerxes, saying, 'Such of the Greeks as side with you will certainly surrender to you, when you send your ships into the straits'. 6. Accordingly the king ordered his officers to surround the Greeks; but they, hearing that they were surrounded, waited until the Persians should come, the Athenians guarding one entrance, and the Corinthians the other.

### REVISION-EXERCISE CXXXVIII

(a) *Give the English of:* 1. ὅσῳ ἂν πλείους συλλεγῶσιν<sup>1</sup> ἐς τὴν πόλιν, τοσούτῳ θᾶσσον ἐπιλείψει τὰ ἐπιτήδεια. 2. ἐκβάλλει ὁ δῆμος οὓς ἂν μαλακοὺς ὄντας τῶν ξένων αἰσθάνηται. 3. πῶς ἂν οὖν εἰδείης περὶ τούτου τοῦ πράγματος, οὗ παντάπῃσιν ἄπειρος εἶ; 4. ἀλλ' ἀεὶ σκοποὶ εἰσιν οἱ σημαίνουσι τοῖς ἄλλοις ὃ τι ἂν ὀρώσιν. 5. μισθοῦ<sup>2</sup> οἱ Θρᾶκες στρατεύονται ὁπόταν τις αὐτῶν δέηται, διὰ τὸ πολεμικοῖ τε καὶ πένητες εἶναι. 6. ἐγὼ ἐδίδουν ὅσον καὶ ἄλλος τις πώποτε δοίη. 7. καὶ αὐτὸς ὃ τι πού καλὸν ἵδοιμι, ἐς τὴν στρατιᾷν διεδωρούμην τοῖς ἀξιωματοῖς. 8. ἐκεῖνοι μᾶλλον ἡμᾶς φοβήσονται ὅταν ταῦτα ἀκούσωσιν. 9. οἱ ξύμμαχοι ὁπότε ἀποσταίεν τῶν Ἀθηναίων ἀπαράσκευοι ἐς τὸν πόλεμον καθίσταντο.

(b) *Give the Greek of:* 1. Whenever you ask me that question, I am always in doubt what answer to make. 2. Whenever this old man entered the assembly, all used

<sup>1</sup> § 212 and p. 263, footnote 4.

<sup>2</sup> § 218.

to stand up. 3. He used to help any folk whom he saw in difficulty. 4. Let us consider how we may come to their help when it is necessary. 5. Come and stay with us when you can. 6. She used to give gifts to all whom he praised. 7. He honours all whom he sees ready to meet danger. 8. Whenever they came, they were received with honour in most of the Greek towns. 9. We serve with you and will follow wheresoever you lead.

(c) *Give the English of:* 1. καὶ τοῦτο ἐποίουν ἕως (§ 198) ἐκ τῆς χώρᾱς ἀπῆν. 2. ὥς ὁ Δημοσθένης οὐκ ἔπειθεν οὔτε τοὺς στρατηγούς οὔτε τοὺς στρατιώτας, ἡσύχαζεν μέχρι αὐτοῖς τοῖς στρατιώταις σχολάζουσιν ὁρμῇ ἐνέπεσεν ἐκτειχίσαι τὸ χωρίον. 3. σπεισόμεθα τοῖς πολεμίοις μέχρι οὗ ἂν οἱ πρέσβεις κατέλθωσιν. 4. οἱ ἄλλοι στρατιῶται παίονσι<sup>1</sup> καὶ βάλλουσιν αὐτὸν ἕστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. 5. ἕως δ' ἂν ἔλθωσιν οἱ Ἀθηναῖοι, παρέξειν αὐτὸς τοῖς Πέρσαις ἔφη σίτον καὶ οἶνον. 6. ἡδέως δ' ἂν μετὰ σοῦ μένοιμι ἕως οἱ ἱππῆς κατέλθοιεν.

(d) *Give the Greek of:* 1. We stood in the colonnade and conversed until we agreed together. 2. We refused to go until the sun should set. 3. Seize and guard the height, until I come in person. 4. While you are with us we fear nothing. 5. So long as the general himself was there, there was no sedition. 6. So long as I live I will never cease to trust you. 7. They beat the soldier until they had forced him to march.

## RULES OF PROSODY

§ 291. The rules for the Quantity of Syllables are practically the same as in Latin (*LIMEN*, § 201).

(1) Every syllable which contains a long vowel or a Diphthong is long, as in *γνώμης*, *γυναικας*.

(2) Syllables which contain a short vowel followed by

<sup>1</sup> Historic Present.

a consonant are long if that consonant is followed by another; thus in  $\pi\acute{o}\lambda\lambda\eta\nu$  the  $o$  is naturally short, but the syllable  $o\lambda$  is long because it is followed by another  $\lambda$ ; so too in  $\acute{\upsilon}\pi\epsilon\rho\ \pi\acute{\alpha}\nu\tau\omega\nu$  the syllable marked is long because of the combination  $\rho\ \pi$ .

(3) But when the first of the two consonants is a Plosive or Aspirate ( $\pi, \beta, \phi, \kappa, \gamma, \chi, \tau, \delta, \theta$ ; see § 3), and the second is a Liquid or Nasal ( $\lambda, \rho, \mu, \nu$ ), the syllable containing a short vowel followed by this combination may be either long or short; thus  $\pi\alpha\tau\rho\iota\delta\acute{o}\varsigma$  may remain as a tribrach  $\pi\acute{\alpha}-\tau\rho\iota\delta\acute{o}\varsigma$  or be scanned  $\pi\alpha\tau-\rho\iota\delta\acute{o}\varsigma$ .

REMARK.—Some of these combinations (e.g.  $-\beta\lambda-$ ) nearly always make the syllable a long one; but the variations of usage in different poets in this respect are too numerous to be given here.

### THE IAMBIC TRIMETER

§ 292. Of the Greek metres, perhaps the most important is the **Iambic Trimeter**, which is used largely in all Greek Drama.

This metre is made up of six 'feet' which depend upon the 'quantities' of the syllables; the feet used in the Iambic Trimeter are chiefly the **Iambus**  $\cup -$  as  $\pi\acute{\alpha}\rho\eta\nu$  and the **Spondee**  $- -$  as  $\gamma\nu\omega\mu\eta\varsigma$ ; but we find also frequently the **Tribrach**  $\cup \cup \cup$  as  $\phi\acute{o}\beta\epsilon\rho\acute{o}\varsigma$ , and occasionally the **Anapaest**  $\cup \cup -$  as  $\acute{\epsilon}\kappa\alpha\beta\eta$ , and the **Dactyl**  $- \cup \cup$  as  $\acute{\alpha}\iota\sigma\chi\acute{\upsilon}\lambda\acute{o}\varsigma$ <sup>1</sup>.

§ 293. The six feet ( $a$ ) may consist entirely of iambs, thus:

1	2	3	4	5	6
$\kappa\acute{\alpha}\lambda\omega\nu$	$\tau\acute{o}\ \pi\acute{\omega}-$	$\mu\acute{\alpha}\ \delta\acute{\alpha}\iota-$	$\tau\acute{\iota}\ \pi\rho\acute{o}\varsigma$	$\kappa\acute{\alpha}\lambda\eta$	$\delta\acute{\iota}\delta\omega\varsigma$

<sup>1</sup> Another metre, often used in the lyrical and choric parts of Greek Drama, is the Anapaestic, which consists of Anapaests, Dactyls, and Spondees; for an example see p. 91.

or (b) two short syllables (a Pyrrhic) may stand in place of the last iamb, thus :

1	2	3	4	5	6
ἔρῶ-	τῖ θύ-	μὺν ἐκ-	πλαῦγείσ'	Ἴα-	σὺνοῶς <sup>1</sup>

or (c) there may be Spondees in the odd feet :

1	2	3	4	5	6
<i>spondee</i>	<i>iamb</i>	<i>spondee</i>	<i>iamb</i>	<i>spondee</i>	<i>pyrrhic</i>
παῖαν'	ἔφύμ-	νοῦν σεμ-	νὸν Ἑλλ	ἦνες	τότε

or (d) by **Resolution**, i. e. with the musical equivalent of ∪ ∪ for — (two shorts for one long syllable) in the iamb, we may have a Tribrach in any one of the first four feet (rarely in the fifth); but more than one tribrach in a line is very rare.

1	2	3	4	5	6
<i>spondee</i>	<i>iamb</i>	<i>spondee</i>	<i>tribrach</i>	<i>iamb</i>	<i>pyrrhic</i>
ὦ ρᾶ-	διόις	ὀρκοι-	σὶ περὶ-	βαλοῦσ'	ἔμῃ

(e) Similarly a Dactyl for the Spondee in the first or third foot; and (f) an Anapaest in the first foot (or if it is a proper name in any one of the first five feet).

1	2	3	4	5	6
<i>iamb</i>	<i>iamb</i>	<i>dactyl</i>	<i>iamb</i>	<i>iamb</i>	<i>pyrrhic</i>
ἔπαι-	σᾶν ἀλμ-	ἦν βρῦχι-	ὄν ἐκ	κέλευσ-	μάτος
<i>anapaest</i>	<i>iamb</i>	<i>tribrach</i>	<i>iamb</i>	<i>iamb</i>	<i>pyrrhic</i>
ὄσιου	γὰρ ἀνδ-	ρὸς ὄσι-	ὄς ὦν	ἐτυγ-	χάνων <sup>2</sup>

## § 294.

## CAESURA

In all the lines just printed a break between two words falls after the first syllable in the third or fourth foot, or in both; such a division of a foot is called a **Caesura**; e. g. in (a) between -μα and δαι- and in (d)

<sup>1</sup> θυμόν is Acc. of the Part affected (§ 42); '(Medea) smitten at heart'.

<sup>2</sup> See § 211.

between  $-\sigma\iota$  and  $\pi\epsilon\rho\iota$ . Every true Iambic line has a Caesura in either the third or the fourth foot, most commonly in the third.

So the following scheme shows the *permissible* feet in an Iambic Trimeter:

1	2	3	4	5	6
υ —	υ —	υ —	υ —	υ —	υ —
υ υ	υ υ	υ υ	υ υ	— —	
— —		— —			
— υ		— υ			
υ —					

The double bar marks the caesura and the single bar the feet. Normal lines have iambs and spondees with an occasional resolved foot (tribrach, dactyl, or anapaest).

### RULE OF THE CRETIC ENDING

§ 295. The combination — υ — is called a Cretic. A word or phrase of this shape is not allowed by the Tragic poets to end a line if it is preceded by a long syllable, unless that syllable be a Preposition or some other monosyllable closely attached in meaning to the Cretic word. Thus a line may end with  $\tau\hat{\omega}\nu\delta\epsilon$   $\delta\alpha\iota\mu\acute{o}\nu\omega\nu$  or  $\tau\hat{\omega}\nu$   $\delta\alpha\iota\mu\acute{o}\nu\omega\nu$ , but never in Tragedy with  $\tau\acute{o}\upsilon\tau\omega\nu$   $\delta\alpha\iota\mu\acute{o}\nu\omega\nu$ . In other words, a spondee in the fifth foot must not be divided.

### ELISION AND PRODELISION

§ 296. When a vowel at the end of a word is followed directly by a word beginning with a vowel, one of these (generally the shorter, or if both are short, the first) is disregarded in scanning, and in Greek it is cut out and its place marked by ' as in § 293 (c)  $\pi\alpha\iota\hat{\alpha}\nu'$  for  $\pi\alpha\iota\hat{\alpha}\nu\alpha$ ,  $\mu\eta'$   $\xi\acute{\epsilon}\tau\alpha\zeta\epsilon$  for  $\mu\eta$   $\xi\acute{\epsilon}\tau\alpha\zeta\epsilon$ . So it is necessary, before you translate, to consider what vowel has been cut off.

But the vowel  $-\iota$  is never cut off if it is the final letter of a Dative, nor in the Preposition  $\pi\epsilon\rho\acute{\iota}$ , nor in the Conjunction  $\delta\tau\iota$ , nor in the Pronouns  $\tau\acute{\iota}$ ,  $\tau\iota$ ,  $\delta\tau\iota$ .

REMARK.—The vowel *ε* before a long vowel or diphthong inside a word is sometimes treated as though it were elided before it, especially in the Cases of the word *θεός*, *god* (as in l. 14 of the extract in Ex. CXXXIX).

## EXERCISE CXXXIX

*The battle of Salamis.*

ἐς δ' οὖν τὰ στενὰ εὐθὺς ἐσιόντων τῶν Φοινίκων  
—Φοίνικες γὰρ τῷ Ξέρξῃ τὰς πλείστās τῶν νεῶν  
ἐπόρισαν—, ἐβόων μὲν ἐξαίφνης οἱ "Ἕλληνες"

φόβος δὲ πᾶσι βαρβάροις παρῆν  
γνώμης ἀποσφαλεῖσιν· οὐ γὰρ ὥς φυγῇ  
παιᾶν' ἐφύμνου σερμνὸν "Ἕλληνες τότε  
ἀλλ' ἐς μάχην ὀρμῶντες εὐψύχῳ θράσει.  
σάλπιγξ δ' αὖτῃ πάντ' ἐκεῖν' ἐπέφλεγεν·  
εὐθὺς δὲ κώπης ροθιάδος ξυνεμβολῇ  
ἔπαισαν ἄλμην βρύχιον ἐκ κελεύσματος,  
θοῶς δὲ πάντες ἦσαν ἐκφανεῖς ἰδεῖν·  
τὸ δεξιὸν μὲν πρῶτον εὐτάκτως κέρας  
ἡγεῖτο κόσμῳ, δεύτερον δ' ὁ πᾶς στόλος  
ἐπεξεχώρει, καὶ παρῆν ὁμοῦ κλύειν  
πολλὴν βοήν· "ὦ παῖδες Ἑλλήνων, ἴτε,  
ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ  
παῖδας, γυναῖκας, θεῶν τε πατρώων ἔδη,  
θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών."

οὕτω γράφει ὁ Αἰσχυλὸς ὃς καὶ αὐτὸς παρῆν ἐν τῇ  
μάχῃ· παρῆσαν δὲ καὶ τῶν Ἀθηναίων πάντες ὅσοι ἄν-  
δρες δοκεῖν ἐπιθυμοῖεν καὶ τοῦ ἔργου αὐτοὶ μετέχαιν,  
μη<sup>1</sup> τῶν ἀλλοτριῶν ἔργων θεᾶται γενέσθαι.

## EXERCISE CXXXIX (A)

*Scan the lines of Aeschylus just quoted.*

## § 297. VERBS WITH TWO OR MORE STEMS (Heteroclite)

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
αἰρῶ (-έω) <i>take</i>	αἰρήσω	εἶλον P. ἤρεθην <sup>1</sup>	ἤρηκα ἤρημαι (M. and P.)
Mid. <i>choose</i> ἐρχομαι (§ 8) <i>come, go</i>	αἰρήσομαι εἶμι (§ 266)	εἰλόμην ἦλθον	ἐλήλυθα πάρειμι, ἦκω
ἐρωτῶ (-άω) <i>ask, question</i>	has regular tenses and also		
ἐσθίω <i>eat</i>	ἐρήσομαι ἔδομαι <sup>3</sup>	ἤρόμην <sup>2</sup> ἔφαγον	ἐδήδοκα (κατ)-εδηδεσμένος P. Partc.
ἔχω, (1) <i>have, hold</i> (2) <i>hold, lay hold of</i>	ἔξω σχέσω	} p. 145	
ζῶ (Inf. ζῆν) <i>live</i>	ζήσω, ζήσομαι βιώσομαι	ἐβίω (cf. § 100)	βεβίωκα βεβίωται Impers. Pass.
καθίζω Tr. <i>seat</i>	καθιῶ	ἐκάθισα	
	Old Att. καθίστα		
καθίζω, καθίζομαι Intr. <i>sit</i>	καθεδοῦμαι	ἐκαθεζόμην (Impf. and Aor.)	κάθημαι (§ 195)
λέγω <sup>4</sup> <i>tell</i>	λέξω, ἐρῶ	ἔλεξα, εἶπον (§ 67)	εἴρηκα
	P. { λεχθήσομαι ῥηθήσομαι	ἐλέχθην ῑρήθην	λέλεγμαι εἴρημαι
διαλέγομαι <i>converse</i>	διαλέξομαι	διελέχθην	διείλεγμαι

<sup>1</sup> This is also used as the Pass. of the Mid. meaning; *I was chosen* as well as *I was taken*.

<sup>2</sup> In Attic used as Aor.; there is also a poetic Pres. ἔρομαι.

<sup>3</sup> This form was once the Subjunctive (of a type common in Homer; cf. ἵομεν, p. 219) of a non-thematic Aor. from the root εδ-; cf. πίομαι from the root πίνω (§ 238).

<sup>4</sup> But distinguish

ἐνλ-λέγω                      ἐνλ-λέξω                      ἐνλ-έλεξα                      ἐνλ-είλοχα  
collect (and other compounds)    P. ἐνλ-ελέγην                      ἐνλ-είλεγμαι M. and P.  
and note that ἀγορεύω, *I speak*, and its compounds as ἀπαγορεύω, *I forbid*, προσαγορεύω, *I address*, use -ερῶ, -είπον, -είρηκα for their other tenses, thus Aor. ἀπεῖπον, προσεῖπον.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ὄρω (-άω) <i>see</i>	ὄψομαι	εἶδον (p. 46 footnote)	ἑώρακα P. ἐωράμαι
πωλῶ (-έω) and ἀποδίδομαι <i>sell</i>	P. ὀφθήσομαι πωλήσω ἀποδώσομαι	ᾤφθην ἀπεδόμην	ᾤμμαι πέπρωκα
P. πιπράσκομαι <i>be sold</i>	πεπράσσομαι	ἐπράσθην	πέπρωμαι
τρέχω, <i>run</i> τύπτω, <i>strike</i>	} see Ex. CIV, p. 195		
φέρω, <i>bear, carry, bring</i> , p. 145			
ὠνούμαι (-έομαι) <i>buy</i>	ὠνήσομαι	ἐπριάμην P. ἐωνήσθην	ἑώνημαι (M. and P.)

NOTE.—The Pres. Infin. of ζῶ is ζῆν, and the Pres. Stem contracts throughout into ζῆ- instead of ζᾱ-: thus ζῶ, ζῆς, ζῆ, ζῶμεν, ζῆτε, ζῶσι(ν). In the same way are inflected πεινῆν, ‘to be hungry’, διψῆν, ‘to be thirsty’; and in the Middle χρῆσθαι (its Active forms are rarely used, see § 263).

### πρίν, *before, until*

§ 298. We may notice now the uses of the Temporal particle πρίν. Its simplest use, as a Preposition with an Inf. Clause instead of a Noun, we have already seen in § 131.

- (1) ἀποπέμπουσιν αὐτὸν πρίν τοὺς ἄλλους ἀκοῦσαι  
*they send him away before the others hear him,*  
*i.e. without their hearing him, before they could*  
*hear him*

πρίν παθεῖν φυλάξομαι

*I shall be on my guard before I suffer (and so*  
*avoid it)*

i.e. the Inf. (usually the timeless or momentary Aor. § 66) is used with πρίν when the Principal Verb is Positive.

§ 299. (2) When the Principal Verb is Negative and πρίν means *until*, then πρίν or πρὶν ἄν has usually the same construction as other Temporal Conjunctions, thus

(a) of Past time (definite and particular) (cf. §§ 181–183).

οὐκ ἔδοσαν ὁμήρους πρὶν αὐτῶν εἴλομεν κώμην  
*they did not give hostages before (i.e. until) we took  
 a village of their own*

§ 300. (b) Of Future time, usually with ἄν (cf. § 284 and § 226).

οὐκ ἄπειμι πρὶν ἄν σε γαῖᾱς τερμόνων ἔξω βάλω  
*I shall not depart until I have banished thee beyond  
 the bounds of the land*

οὐ χρή με ἐνθένδε ἀπελθεῖν πρὶν ἄν δῶ δίκην  
*I must not leave this place until he is punished*

## EXERCISE CXL

Give the English of: 1. οὐκ ἤδη πρὶν ταῦτα ἡρόμην ὅτι οὐδὲν ἐδεῖσθε εἰρήνης. 2. ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ ἡeros, πρὶν τὸν σῖτον ἐν ἀκμῇ εἶναι, Πελοποννήσιοι καὶ οἱ ξύμμαχοι ξυλλεγέστες ἐσέβαλον ἐς τὴν Ἀττικὴν. 3. ὁρῶμεν οὐδὲ τοὺς πρεσβυτέρους πρόσθεν καθιζομένους πρὶν ἄν ἐσέλθωσιν οἱ ἄρχοντες. 4. οὔτε ἔδομαι οὔτε πίομαι οὐδὲν πρὶν ἄν ἐκείνον καθέλῃς. 5. πρὶν καὶ κατελθεῖν πάσᾱς τὰς ναῦς ἐβοήθησαν οἱ ξύμμαχοι. 6. τὸν σῖτον δέκα δραχμῶν πριάμενος, τριῶν καὶ δέκα ἀπέδοτο. 7. οὐ πρότερον ἤθελε τὰ ὄπλα ἐνεγκεῖν πρὶν αὐτὸν ἔπαισαν οἱ συστρατιῶται.

*Give the Greek of:* 1. Yet they did not stop till they had completely destroyed the wall. 2. But even before they sat down, the citizens began to ask them many questions. 3. They all ran away even before they saw the faces of the enemy. 4. The Thebans had hostile feelings (πολεμικῶς ἔχειν) towards you, before the present events took place. 5. The Lacedaemonians put into Corcyra before the Athenian ships could come to the rescue. 6. We shall not collect an army till we hear that you are in danger. 7. He held on bravely till all had been told. 8. If you run away before I bid you, I shall strike you, when I catch you.

### EXERCISE CXLI

#### *The Delian League and the Walls of Athens.*

(a) τῶν δὲ Περσῶν, οὓς κατέλιπεν ἐν τῇ Ἑλλάδι ὁ Ξέρξης ἐς τὴν Ἀσίαν ἀποχωρῶν, κατὰ τε γῆν καὶ κατὰ θάλασσαν ἡσσηθέντων, οἱ ξύμμαχοι περὶ Βυζάντιον ξυνειλεγμένοι διενόηθησαν ἔτι καρτερεῖν πολεμοῦντες καὶ μὴ μεθίεναι πρὶν ἐκ τῶν τε νήσων καὶ τῶν πόλεων τῶν ἐπιθαλασσίων ἐκβληθεῖν οἱ Μῆδοι· ἐς δὲ τοῦτο τοῖς Ἀθηναίοις τὴν ἡγεμονίαν ἔδοσαν ἄλλως τε καὶ ὅτι τοὺς Λακεδαιμονίους ἄτε ἀπ' αὐτῶν ἄδικα πολλὰ παθόντες ἐν ὑποψίᾳ εἶχον. οὕτως οὖν κατέστη ἡ ξυμμαχία ἡ Δηλιὰ καλουμένη—ἐν γὰρ τῇ Δήλῳ νήσῳ, ὥς μέμνησθε<sup>1</sup>, πάλαι ἦν ξύνοδος πάντων τῶν Ἰώνων καὶ τὴν πεντετηρίδα κατέστησεν ὁ Πεισίστρατος—ἐκ δὲ τῆς ξυμμαχίας οὐ διὰ μακροῦ ἐγένετο ἡ ἀρχὴ τῶν Ἀθηναίων.

(b) ἐκ δὲ τῆς Σαλαμῖνος ἐν τῷ τότε ἐπανελθόντες ἐς τὰς Ἀθήνας, οἱ πολῖται οὐ μόνον τὰς οἰκίας κατακεκαυμένῃς ἥσθοντο ἀλλὰ καὶ τὰ ἱερὰ διεφθαρμένα. ἐπενόησαν οὖν τοιάδε· πρῶτον μὲν, ὅπως ἐν ἀσφαλεῖ πάντα ἔχοιεν, τείχη ὠκοδόμησαν ἄστει περιέχοντα πείθοντος τοῦ Θεμιστοκλέους—ἐὰν γάρ, ἔφη,

<sup>1</sup> p. 145.

ἡμᾶς οἱ Λακεδαιμόνιοι μὴ ἑώσιν, αὐτὸς μηχανήσομαι ἥτοι ὅπως πείσω αὐτοὺς ἢ ὅπως μηδὲν ἐφ' ἡμῖν ἐπιχειρήσουσι πρὶν ἂν χρόνος ἱκανὸς γένηται ὑμῖν τὸν τειχισμόν ἐκτελέσαι. οὕτως οὖν καὶ ἀπέβη τὸ πρᾶγμα· αὐτὸς γὰρ ὁ Θεμιστοκλῆς ἐς Σπάρτην ἔλθων ὥς περὶ τοῦ ἔργου ἀπολογήσομενος, οὐκ ἐπαύσατο περὶ τὰς ξυνθήκας πρᾶσσόμενος πρὶν τὰ τείχη ἤδη ὑψηλὰ ἐγένετο, οὐδὲ ἔτι κωλύειν ἐτόλμων οἱ Λακεδαιμόνιοι καίπερ πολὺ δυσχεραίνοντες. ὕστερον δὲ πείθοντος τοῦ αὐτοῦ ᾠκοδόμησαν οἱ Ἀθηναῖοι τὸ τεῖχος τὸ περὶ τὸν Πειραιᾶ.

## EXERCISE CXLII

**N.B.** To render this or any other continuous passage into idiomatic Greek, the Greek practice of introducing every sentence with some appropriate connecting particle (§ 21) should be carefully followed.

*Give the Greek of:* (a) At this time the town of the Athenians was unfortified, because Peisistratus had destroyed the ancient walls before the Persians occupied Athens. So now they resolve, before they suffer some irremediable disaster, to fortify the city in order to be safe by land. While they were building these walls the Spartans heard of it from the Corinthians and other enemies of Athens and ordered the Athenians to desist; nor as yet were the Athenians strong enough to resist openly. Nevertheless they beg the Spartans not to judge without hearing why they must fortify their town, and say they will send envoys to discuss (*use περί*) the matter at Sparta.

(b) Themistocles arrived at Sparta but the other envoys remained for a long time at Athens, and when the Spartans questioned Themistocles about his mission, 'I cannot' he said 'do anything until the others come here'. Thus the walls were built: for the Athenians

worked zealously until the walls were high enough to resist any enemy. The Spartans, who before this took place had been well disposed towards Athens, now became hostile, especially to Themistocles. Later in the days of Pericles the Athenians were persuaded to build also the long walls to Peiraeus.

### § 301. VERBS WITH *υ* (F) LOST BETWEEN VOWELS

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
καίω or κᾶω <i>burn</i>	καύσω P. καυθήσομαι	ἔκαυσα ἐκαύθην	(κατα)-κέκαυκα κέκαυμαι
κλαίω or κλάω <i>weep</i>	κλαύσομαι	ἔκλαυσα (mostly poet.)	κέκλαυμαι (M. and P. poet.)
πλέω (§ 142) <i>sail</i>	πλεύσομαι	ἔπλευσα	πέπλευκα πεπλευσμένος (P. Partc.)
πνέω <i>breathe</i>	(ἐμ)-πνεύσομαι	ἔπνευσα	(ἐπι)-πέπνευκα
ῥέω <i>flow</i>	ῥήσομαι	ἔρρῳην	ἔρρῳηκα
χέω <i>pour</i>	χέω P. χυθήσομαι	ἔχεα ἐχύθην	(ἐκ)-κέχυκα κέχυμαι (M. and P.)

### THE PARTICIPLES

§ 302. The Participles are used much more frequently in Greek than in Latin, and we find Participial forms for all Tenses and all Voices.

**The Tenses** denote a difference of time as in the Indicative but not, as in the case of the Indic., a difference of time in relation to the Present 'now':

they denote the difference in relation to the time of the Verb with which they are in closest contact. This is called Relative Time, i.e. a time contemporaneous (Pres. Partc.) or prior (Aorist Partc.) or posterior (Fut. Partc.) to that of this Verb, e.g.

διετέλεσεν ἀδικῶν, *he went on doing wrong*

ταῦτα δρᾶσᾶς ἀπῆλθεν, *after doing this he went away*

ἀνέστη λέξων, *he stood up intending to speak*

§ 303. **The Perfect Participle** denotes a contemporaneous state due to prior action; e.g.

τᾶς οἰκίᾶς κατακεκαυμένᾶς ἦσθοντο  
*they found their houses burnt to the ground*

καταπεφευγότες ἐς λόφον τινὰ ξυνέβησαν τοῖς  
πολεμίοις  
*though they were by flight in a safe position on a hill, they came to terms with the enemy*

§ 304. But there are important exceptions: note especially that the Aor. Partc. often is timeless, as

εὖ ἐποίησας ἀναμνήσᾶς με, *you did well in reminding me*;   
μειδιάσᾶς ἔφη, *he said with a smile.*

This is especially so when the Partc. is in union with the Aor. or Fut. of λανθάνω, φθάνω (pp. 56, 221), as

ἔφθη ἀφικόμενος, *he arrived first*;

ἔλαθεν ἀποθανών, *he fell unnoticed*;

εὐλαβεῖσθε ὅπως μὴ λήσετε διαφθαρέντες, *take care that you be not destroyed before you are aware.*

§ 305. Sometimes the Partc. takes its time from some other word (not a verb) in the sentence :

τὴν νῦν καλουμένην Βοιωτίαν ἔκησαν, *they inhabited what is now called Boeotia* ;

παρεχόμενοι ἡγεμόνα τὸν Βαβυλῶνος ὕστερον ἐπιτροπεύσαντα, *acknowledging as commander the man who was afterwards administrator of Babylon.*

Here it is usually adjectival with the Article (§ 22).

§ 306. Several common participles are used with special meanings :

φέρων (or ἔχων) ἀσπίδα ἦλθε, *he came with a spear*  
τί παθὼν ταῦτα ποιεῖς ; *what ails you that you*  
*do these things ?*

τί μαθὼν ὀδύρῃ ; *what makes you lament ?*

ἅπαντες διεφθάρησαν ἀρξάμενοι ἀπὸ σοῦ, *all were*  
*corrupted, you to start with*

τελευτῶντες φιλάργυροι γίνονται, *they end by*  
*becoming money-grubbers*

## EXERCISE CXLIII

*Athens rebuilt.*

οἱ δὲ Ἀθηναῖοι ἐς τὴν πόλιν κατελθόντες τὰ μὲν παλαιὰ ἱερὰ οὐκ αὖθις ἠξίωσαν ἀνορθῶσαι καί περ ἐκ μέρους ἔτι σεσωσμένα, καινὰ δὲ καὶ καλλίῳ παντάπῃσι κατασκευάσαι διενοήθησαν· καὶ δὴ καὶ ἐπειδὴ ἐκάθηραν τὴν Ἀκρόπολιν, εἴ τις τὸ λοιπὸν ἐπιθυμοίη ἐν αὐτῇ οἰκεῖν, οὐκ εἴων, ἅτε ἱεροῦ ἤδη ὄντος τοῦ τόπου, ἀλλὰ τῇ Ἀθηνᾷ καὶ ἄλλοις θεοῖς πᾶσαν ἀνέθεσαν.

πρῶτον μὲν οὖν δαπανῶντος ἐκ τῆς ἰδίᾳς οὐσίας τοῦ Κίμωνος τοῦ Μιλτιάδου ἰσόπεδον τὸ χωρίον ἐποίησαν τείχη τε περιφοδόμησαν πάνυ ἰσχυρά· καὶ ἐς τοῦτο

ἐχρῶντο καὶ τοῖς ἐρειπίοις τῶν τε νεῶν καὶ τῶν ἀγαλμάτων ὧν οἱ Μῆδοι τὰ μὲν κατέαξαν τὰ δὲ κατέβαλον, ὥστε τυχῇ τινι ἀγαθῇ τούτων τῶν ἐρειπίων πολλὰ καὶ ἡμεῖς κεκτήμεθα ἐπὶ τῆς ἀκροπόλεως νεωστὶ εὐρεθέντα· οἶον, τὰ ἀγάλματα τῶν κορῶν κατώρυξαν ὥς μείον καλὰ καὶ ἀρχαῖκὰ τότε δοκοῦντα. ἔπειτα δὲ ξυνεκάλεσαν τοὺς ἀρίστους τῶν ἀρχιτεκτόνων καὶ τῶν ἀγαλματοποιῶν καὶ τῶν ζωγράφων ἵνα οὗτοι μῖα γνώμη ξυνεργαζόμενοι τὰ οἰκοδομήματα ποιοῖεν μεγαλοπρεπῆ καὶ τῆς τε πόλεως καὶ τῶν θεῶν ὥς ἀξιώτατα.

## EXERCISE CXLIV

See the general instruction at the head of Ex. CXLII.

Some of the Athenians thus were rebuilding their own homes and the temples of the gods; these latter indeed<sup>1</sup> they did not complete until many years had passed; others were continuing the war against the Persians under the leadership of Pausanias the Spartan, the victor at Plataea. But Pausanias became overbearing towards the allies, assumed Persian dress and manners, and even began to intrigue with the Persians. So the Spartans recalled him; but he continued his intrigues with the king by means of letters despatched by slaves. At last he sent Argilius, the most faithful slave he had<sup>2</sup>; who, however, suspecting something, opened the letter.

## THE 'CIRCUMSTANTIAL' PARTICIPLE

§ 307. As in Latin (*LIMEN*, § 89), so in Greek the Participle is frequently used instead of the various subordinate clauses such as the Causal, Temporal, Concessive, Conditional; but in Greek the particular shade of meaning is often indicated by

<sup>1</sup> καὶ ταῦτα. δῆ.

<sup>2</sup> Say 'whom he had most faithful'.

the presence of particles such as **ὥς**, *as*, **καί**, *even*, or **καίπερ**, *even indeed* (p. 125), and thus we have

(a) **Temporal :**

**εὐθύς ταῦτα δράσας ἀπῆλθεν**

*he went away as soon as he had done this*

**μεταξὺ δειπνοῦντες ἀνέστησαν**

*they rose up in the middle of dinner*

(b) **Causal :**

**ὁ Κῦρος ἅτε παῖς ὢν ἤδετο τῇ στολῇ**

*being a child Cyrus was pleased with the dress*

(c) **Comparative (as though) :** with **ὥς** and **ὥσπερ**

**κολάζουσιν αὐτὸν ὥς παρανομοῦντα**

*they punish him as a transgressor*

**ὥσπερ ἤδη σαφῶς εἰδότες οὐκ ἐθέλετ' ἀκούειν**

*you refuse to listen, as if you already possessed the knowledge*

(d) **Hence of a Reason felt or given :**

**ἀγανακτοῦσιν ὥς μεγάλων τινῶν ἀπεστερημένοι**

*they are vexed as being robbed of some important things*

With **ὥς** the Participle often has the underlying notion of pretence, as in

**ἐκέλευε στράτευμα ξυλλέγειν ὥς ἐς Πισιδᾶς  
βουλόμενος στρατεύεσθαι**

*he bade him collect an army, pretending that he meant to march against the Pisidians*

(e) Of **Purpose**: with a Future Partic. (and occasionally a Present) the **ὥς** helps to give a sense of purpose (real or pretended), as in

ἐξυλλαμβάνει Κῦρον ὥς ἀποκτενῶν

*he arrested Cyrus to put him to death*

(f) **Concessive**: commonly with καί or καίπερ

τοῦ Κλέωνος καίπερ μανιώδης οὔσα ἡ ὑπόσχεσις  
ἀπέβη

*Cleon's promise though a mad one came off*

(g) **Conditional** (if negative, always with μή):

ἡπίστησεν ἂν τις μὴ αὐτὸς ἰδὼν

*unless one had seen it himself he would have dis-  
believed the story*

### § 308. NEUTER ABSOLUTE

ἐξόν σοι πλουτεῖν, πένης διατελεῖς ὦν

*you remain poor though (when) you might be rich*

Instead of the Genitive the Neut. Nom. Acc. Sing. form is found used absolutely in Impersonal verbs and a few other expressions used impersonally; such are **δεδογμένον**, *it being resolved*; **εἰρημένον**, *it having been stated or ordered*; **δόξαν**, *it having been resolved*; **προσῆκον**, *it being right and fitting*; **δέον**, *it being necessary*; **ἐξόν**, *it being permitted*; **παρόν**, *it being in one's power*; **χρεών** (§ 265), *it being right*; **ἀδύνατον ὄν**, *it being impossible*.

The sense is more often *though* than *when*, as in the example above.

NOTE 1.—The explanation of this construction is, we believe, that the clause was originally parenthetical and the

Partc. in the Nominative; *δῶξαν*, *the thing resolved was*, *εἰρημένον*, *the orders were*, *παρόν*, *the obvious thing was*, came, by juxtaposition, to be felt equivalent respectively to *the resolution, the orders, the obvious thing being* . . . Compare the development of Nominatives like *τέλος*, *the end was, in the end*; or in Latin, *primum*, *the first thing was*, or of phrases like *no matter, all the same*, in English, into adverbs from parenthetic statements.

NOTE 2.—In poetry and the orators there is a rare use of *ὥς* with the Acc. and a Partc. which has generally been classed with these Neut. examples as an ‘Acc. Absolute’; e.g. *λέξει ὥς οὐ δίκαια ποιῶ ὥσπερ ὑμᾶς ἀγνοοῦντας*, *he will talk about wrong-doing on my part as though you were ignorant*. But the fact that there is always a verb of thinking or stating in the immediate context and the presence of *ὥς* point clearly to the origin of this use in phrases after verbs of Perceiving or Knowing (§ 111).

### VERBALS IN -τέον AND -τέος

§ 309. These verbals have the following uses:

#### A. Forms in -τέον.

*οὐ ταχέως ὑμῖν βουλευτέον ἀλλ’ ἐν πλείονι σκεπτέον*  
*you must not form a hasty resolution but give due time to consideration*

*οὐ μισθοφορητέον ἄλλους ἀλλ’ ἡμῖν αὐτοῖς μεθεκτέον τῶν πράγμάτων*  
*we must not hire mercenaries but take part ourselves in public affairs*

*φημὶ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν*  
*I say you must come to the rescue of the public interest*

i.e. the construction is impersonal, with the Agent (if expressed) in the Dative; the verbal Adj. governs

the same Case as the Verb ; **ἔστί** is usually omitted, but **εἶναι**, **ὄν**, **εἶη**, or **ᾗ** are often added if the construction requires the Inf., Partc., Opt., or Subj.

NOTE.—Occasionally the doer of the action is in the Acc.: **οὐδενὶ τρόπῳ ἐκόντας ἀδικητέον**, *folk should never willingly do wrong*.

### § 310. B. Forms in -τέος.

**αἱ νῆες μεταπεμπτέαι εἰσίν**  
*the ships must be sent for*

This construction, which is much rarer, is Personal and has a Passive sense ; it is possible only with verbs used transitively.

NOTE.—Almost every Greek verb possesses this -τέον (or -τέος) form ; it shows varying forms of the Verb-Stem, but most often it follows the Aorist Passive, e.g. **δοτέον**, *one must give*, beside **ἔδόθη** ; **πρακτέον**, *one must do*, beside **ἐπράχθη** ; **πειστέον**, *one must obey*, beside **ἐπείσθη** ; but with **ιτέον**, *one must go*, compare **ἵμεν**.

## EXERCISE CXLV

### *The Erechthēum.*

(a) **ἀπάντων δὲ τῶν ἱερῶν χαλεπώτατον ἦν γνῶναι ὅπως ἄριστα οἰκοδομήσουσιν τὸ Ἑρέχθειον· χρῆν γὰρ τὸν δόμον πολλὰ περιέχειν ἅπερ τοῖς Ἀθηναίοις ὀσιώτατα ἐδόκει ἀπάντων, οἷς τε μεταδοτέον ἦν τοῦ χωρίου· ἀσεβῶς γὰρ ἂν ἐποίησαν οἱ Ἀθηναῖοι μὴ ταῦτα περιέχοντες. ὁ δ' ἐστὶ “ πυκινὸς δόμος Ἑρεχθῆος ”**<sup>1</sup> **ἐκεῖνος ἐς ὃν δὴ καθ' Ὁμηρον ἀπῆειν ἡ Ἀθηνᾶ ὁπότε ἐκ τῶν δεινῶν τὸν Ὀδυσσεῆα ἐκώσσειεν. διὸ καὶ ἔτι**

<sup>1</sup> Homeric Gen. of Ἑρεχθεύς.

ἐπὶ Περικλέους τοῦ δόμου τόδε μὲν τὸ μέρος εἶχεν ἡ Ἀθηνᾶ, ἐκείνο δὲ ὁ Ποσειδῶν. μεταξὺ δὲ τὴν τῶν Καρυατίδων στοᾶν ὄψεσθε· ἐγγὺς δὲ ταύτης ἦν Κέκροπος τάφος.

(b) “Ἀλλὰ διὰ τί,” ἴσως ἂν φαίη τις, “ἐνταῦθα ᾔκει ὁ Ποσειδῶν;” ὅτι πάλαι ποτὲ καθ’ ἑαυτοὺς ἡγωνίσαντο Ποσειδῶν καὶ Ἀθηνᾶ ὁποτέρου ἔσται ἡ Ἀττική—τοῦτον δὲ τὸν ἀγῶνα ἐγγεγλυμμένον ἂν εἶδες ἐν τῷ ἀετῷ τοῦ Παρθενῶνος—καὶ τοιόσδε ἐστὶν ὁ μῦθος· ἐν γὰρ τῷ ἀγῶνι ὁ μὲν Ποσειδῶν ὡς δῶρα δώσων μέγιστα τοῖς Ἀθηναίοις, τῇ τριαίνῃ τὴν γῆν πατάξας, ἵππον ἐποίησεν ἐκπηδῆσαι καὶ κρήνην τινὰ ἀλμυρὰν “θάλασσαν” καλουμένην· ἐλαίαν δὲ Ἀθηνᾶ ἀναφῦναι ἐκ τῆς γῆς ἐποίησεν ὡς δῶρόν τι μείζον ὄν· ταῦτα οὖν ἔθεντο οἱ θεοὶ ὡς μαρτύρια τῆς εὐνοίας, ἐρίσαντες περὶ τῆς χώρας.

ταύτην δὲ τὴν ἐλαίαν ἐνέπρησαν μὲν οἱ βάρβαροι, οἱ μετὰ Ξέρξου ἐσβαλόντες, ἅμα τῷ ἄλλῳ δόμῳ· δευτέρᾳ δὲ ἡμέρᾳ καθ’ Ἡρόδοτον Ἀθηναίων τινὲς ὑπὸ βασιλέως θύειν κελευόμενοι—ἐφοβεῖτο γὰρ δὴ μὴ ἔχθιστοὶ οἱ (§ 98) γένοιντο οἱ θεοὶ ὡς πεινῶντες—ὡς ἀνέβησαν ἐς τὸ ἱερὸν κατείδον βλαστὸν ἐκ τοῦ στελέχους τοῦ τῆς ἐλαίας ἀναπεφυκῶτα.

περὶ δὲ τούτων τῶν μύθων ἔαν ἐνδοιάσητε, αὐτοὶ ὄψεσθε, ὅταν ἐς Ἀθήνας ἔλθητε, τὸν μὲν τύπον τῆς τριαίνης ἔτι ἐν τῇ πέτρᾳ φανερόν ὄντα καὶ τὸ ἀλμυρὸν ὕδωρ· τὴν δὲ ἐλαίαν, ὡς εἰκὸς ἐστίν, οὐκ ὄψεσθε τοῖς ὄμμασιν ἀλλ’ αὐτὰς τὰς Ἀθήνας κατανοήσετε νεότῃ αὐθις ἀκμαζούσας καὶ ἀξιώματι.

## EXERCISE CXLVI

**See the general instruction at the head of Ex. CXLII.**

Finding thus that Pausanias had ordered his death, Argilius went with the letter to the ephors. They said that he must take refuge (φευγτέον) in the temple at Taenarus

as a suppliant ; he obeyed, and when Pausanias came to ask why he had fled (*use the Perf. Indic.*) there, some of the ephors being in hiding heard all that was said. First they heard Argilius accusing Pausanias for having treated him so unjustly though he had always been faithful, 'for' said he 'had I gone to the king, I should now be dead'; then they heard Pausanias acknowledging that he had wronged him, 'but if' said he 'you leave this place and carry out my orders, I will give you another letter asking the king to give you a handsome reward.' After this Pausanias went away and the ephors determined to arrest him as he entered the city. But before they could do so, he took refuge in a temple where, however, soon afterwards he died most miserably of (*use Dative*) starvation.

### VERBS OF PREVENTING, FORBIDDING, REPUDIATING

§ 311. The construction of verbs like ἀπαγορεύειν, *to forbid*; ἀρνεῖσθαι, *to repudiate*; ἀπείργειν, *to prevent*; ἀπολύειν, *to acquit*, is as follows:

ἀπηγόρευε μηδένα βάλλειν

*he forbade any one to shoot*

ἐγὼ μόνος ἠναντιώθην μηδὲν ποιεῖν παρὰ τοὺς νόμους

*I alone opposed the doing of anything contrary to the laws*

εἶργον μὴ χρῆσθαι τοὺς Μυτιληναίους τῇ θαλάσσῃ  
*they barred the Mytilenaeans from using the sea*

but, κωλύω σὲ φεύγειν, *I prevent you fleeing*

§ 312. But with a preceding negative we have

οὐδεὶς πώποτε ἀντεῖπε μὴ οὐ καλῶς ἔχειν τοὺς νόμους

*no one ever denied that the laws were sound*

τίς ἐδύνατο ἀντέχειν μὴ οὐ τῷ Κύρῳ χαρίζεσθαι ;  
*who was able to resist doing Cyrus a pleasure ?*

but, οὐδὲν κωλύσει ἡμᾶς ἐλθεῖν

*nothing shall prevent our coming*

Thus the commonest construction is μὴ with the Infinitive, but if the main sentence is negative or interrogative, μὴ οὐ with the Infinitive. In both cases the Infinitive-clause with its negative or negatives represents the result for which the Subject of the Main Verb is contending.

REMARK.—But other constructions are also found: thus (1) with κωλύειν (as we have seen, p. 14), both positive and negative, the usual construction is the simple Infinitive; this is sometimes found with other verbs of preventing; (2) τοῦ (and sometimes τοῦ μὴ) with the Infin. are also used; e.g. τοῦ δρᾶπετεύειν τοὺς οἰκέτας δεσμοῖς ἀπείργουσιν, *they prevent by chains the slaves from running away*; (3) occasionally τό (or τὸ μὴ) is used with the Infin.; ἀπαρνᾶται τὸ χαρίσασθαι αὐτοῖς, *he repudiates the (story of his) having indulged them*; ἀπεσχόμην τὸ μὴ ἐλθεῖν, *I refrained to the extent of not coming*, i. e. *from coming*.

The insertion of μὴ after the Article in both these cases is due to the pattern of the construction described above in § 311.

## INTERROGATIVE PARTICLES AND PRONOUNS

§ 313. The interrogative particles πότερον . . . ἢ are used in alternative questions:—

πότερον ἄπει ἢ μενεῖς ; *will you go or stay?* (cf. older Eng. *whether will you go or stay?*)

§ 314. So also in Oblique Clauses

ἔρωτῶ πότερον ἄπει ἢ μενεῖς, *I ask whether etc.*

But also

οὐκ οἶδα εἰ ἄπεισιν ἢ μενεῖ

*I do not know whether (if) he is going away or will stay*

πολλὰ περισκοπῶ εἴτε ἐπιτρεπτέον αὐτῷ εἴτε οὐ

*I am considering deeply whether it is expedient to trust him or not*

... εἴτε χρή ἐπιτρέπειν ἑμαυτὸν αὐτῷ εἴτε μή

*whether I should entrust myself to him or not*

εἰ . . . ἢ, εἴτε . . . εἴτε therefore may also be used and the negative may be either οὐ or μή; (it must of course be μή in any sentence in which μή would have been used in the Or. Recta).

§ 315. Besides the Interrogative Pronouns τίς, πότε, ποῖος, κτλ. (called 'Direct Interrogatives'), we have the forms ὅστις, ὅποτε, ὅποιος, κτλ. (called 'Indirect Interrogatives'), which are used in Oblique Questions in immediate dependence on a verb (of asking or answering) expressed; but the Direct Interrogatives are also frequently used—

ἠρώτησα ὅποτε  
                                  πότε } ἀπῆλθεν

*I asked when he had gone away*

§ 316. But the Direct forms of the Pronouns are always used in Oratio Obliqua of any length where no verb of questioning is inserted (§§ 320–329).

§ 317. In converting Direct into Oblique questions Moods and Tenses are regularly retained unaltered :

τί ποιεῖς, ποιήσεις, ἐποίησας

*what are you doing, will you do, did you ?*

ἔρωτῶ τί ποιεῖς, ποιήσεις, ἐποίησας

*I ask what you are doing, will do, did*

ἠρώτησα τί ποιεῖς, ποιήσεις, ἐποίησας

*I asked what you were doing, would do, had done*

The tenses then of the *Or. Recta* are kept in *Or. Obl.* both when the main verb is Primary (ἔρωτῶ) and when it is Historic (ἠρώτησα). See further § 320.

## EXERCISE CXLVII

### *The Parthenon.*

(a) οὕτως οὖν τὰ ἱερὰ ἀνώρθωσαν οἱ Ἀθηναῖοι· τελειοὶ δὲ πᾶν τὸ ἔργον ὁ Παρθενῶν, ἐς δὲ ἀφθόνως ἐδαπάνησαν οἱ Ἀθηναῖοι, οὐδὲν τέχνης οὐδὲ ἐμπειρίας φειδόμενοι· πλουσιώτατοι γὰρ ἐγεγόνεσαν διὰ τῶν πολέμων.

ὁμως δὲ οὐ λεκτέον ὅτι τῇ Ἀκροπόλει τὸ κάλλος καὶ τὸ κλέος προσέθεσαν μόνοι ὁ Κίμων καὶ ὁ Περικλῆς, ἅτε προστάται ὄντες τοῦ δήμου, οὐδὲ μόνοι ὁ Ἰκτίνος καὶ ὁ Φειδίᾱς, δημιουργοὶ ὄντες, ἀλλὰ καὶ πάντες οἱ πολῖται· τῶν μὲν γὰρ ξυμμάχων οὐς αἰὲ καταλάβοιεν οἱ Ἀθηναῖοι ἀκουσίως σφίσιν ξυνεπιλαμβανομένους τῶν πολεμικῶν ἔργων, τούτους εἶων οἰκεῖν<sup>1</sup> φόρον ταξαμένους ἀντὶ τῶν νεῶν, αὐτοὶ δὲ ἐς τὰς ναῦς ἐμβάντες ἅς ἀπὸ τῆς δαπάνης ἔστελλον καὶ τὸν πόνον τῶν πολέμων καρτεροῦντες, “τοῖς μὲν σώμασιν”—ὥς ἔφασάν ποτε Κορίνθιοι—“ἀλλοτριωτάτοις ὑπὲρ

<sup>1</sup> ‘let them go on as they were’, ‘did not molest’.

τῆς πόλεως χρώνται, τῇ γνώμῃ δὲ οἰκειοτάτῃ<sup>1</sup> ἐς τὸ πράσσειν τι ὑπὲρ αὐτῆς”.

(b) καὶ μὴν ὅσον τοῦ ἀργυρίου ὑπολελειμμένον εἴη ἐκάστοτε ἐκ τῶν πολεμικῶν παρασκευῶν καὶ ὃ τι ἀπὸ λείας εὗροιντο, ἐξῆν αὐτοῖς ἐς ὅτιοῦν ἀναλίσκειν καὶ ξὺν δίκη ἐχρῶντο πρὸς τὸ ἐπικοσμήσαι τὰς Ἀθήνας· οὕτω προθυμητέον αὐτοῖς εἶναι ἐδόκει περὶ τοῦ κάλλους τῆς πόλεως. οὐδὲ ἐκώλυνεν οὐδὲν ἔργῳ ἐπιτελεῖν ὃ τι ἔγνωσαν. ἐμεγαλύνοντο δὲ μάλιστα οἱ Ἀθηναῖοι ἐπὶ τοῖς Προπυλαίοις δι’ ὧν ἐς τὸν Παρθενῶνα ἀναβαίνοντα δεῖ πορεύεσθαι· καὶ περὶ τούτων ὁ Ἐπαμεινώνδης, στρατηγὸς τῶν Βοιωτῶν, τοιάδε εἶπέ ποτε διαρρήδην ἐν τῷ πλήθει τῶν Θηβαίων· “ἐὰν τὸ κομπῶδες τῶν Ἀθηναίων” ἔφη “παῦσαι ἐπιθυμῆτε, δεῖ τὰ τῆς ἀκροπόλεως αὐτῶν προπύλαια μετενεγκεῖν εἰς τὴν προστασίαν τῆς Καδμεΐας.”

καὶ δὴ καὶ οὐδέν σε εἶρξει μὴ οὐκ ἐρείπιά γε τούτων ἔτι κατιδεῖν· ἐὰν μὲν γάρ ποτε μέχρι Ἀθηνῶν “λιπαρῶν τε καὶ ἰοστεφάνων”<sup>2</sup> πορευθῆς, αὐτὸν τὸν Παρθενῶνα ὄψῃ καὶ ἄλλα οἰκοδομήματα παλαιότατα ἔτι ἐστῶτα, ἃ θαυμάζουσι πάντες οἱ ἄνθρωποι ὡς κάλλιστα καὶ τελειότατα ὄντα. εἰ δὲ μή, ἐν Λονδίνῳ γοῦν θεᾶτέον τὰ λίθινα τὰ ἀπ’ αὐτῶν· εἴτα γνοίης ἂν ἴσως τί λέγει ὁ Περικλῆς τὴν πᾶσαν πόλιν φάσκων τῆς Ἑλλάδος παίδευσιν εἶναι.

### EXERCISE CXLVIII

*Give the Greek of:* 1. We shall not molest any of our allies whom we find from time to time growing weary of the war. 2. These are buildings of which one day you will be very proud. 3. Tell me explicitly what

<sup>1</sup> This word here (Thuc. i. 70) means ‘well under their own control’, ‘always attentive’.

<sup>2</sup> So Pindar described Athens, ἀφύων (sardines) τμήν περιάψας by the first epithet, as Aristophanes jested afterwards.

prevented your city from taking a share in this war. 4. Whatever you determine, we shall gladly carry through. 5. Whatever booty we obtained, though it was lawful for us to distribute it among (*use Dat.*) the soldiers, we rightly used for increasing our navy.

### REVISION-EXERCISE CXLIX

**See the general instruction at the head of Ex. CXLII.**

*Translate into Greek:* (a) Now this supremacy of Athens, though (§ 307 *f*) glorious, did not endure many years. Some day you will read in the history of Thucydides how (§ 315) it began to perish. For some of the allies of Athens tried to quit the alliance, and in 431 B.C. the Peloponnesians united against Athens all the cities who (§ 288) were jealous of her power. But they had no success<sup>1</sup> until (§ 299) Pericles died. Afterwards, when many leading citizens of Athens had perished in the plague, weaker men obtained control of the assembly and persuaded the citizens to treat the allies unjustly and enter upon dangerous enterprises, especially by sending an expedition to Sicily to help some small cities in a quarrel with Syracuse.

(b) The whole of this Athenian armament perished miserably; but they would probably have succeeded, if the Athenians had not been persuaded by some of the leaders of the popular party to condemn in his absence their ablest general, the wealthy young nobleman Alcibiades, on what was probably a false charge<sup>2</sup>. And though after this disaster Athens was able for some years to withstand her enemies, yet partly<sup>3</sup> by internal disunion and partly by the help of Persia given to her enemies she became gradually weaker; and so ten years later, in the twenty-seventh year of the war, Athens

<sup>1</sup> Say 'nothing went well (*πρὸς ὅσον*) for them'.

<sup>2</sup> Say 'the charge being probably false'.

<sup>3</sup> 'partly . . . partly', *τὸ μὲν . . . τὸ δέ*; and then say 'being in a state of faction', 'the Persians aiding'.

surrendered to the Peloponnesians under the Lacedaemonian general Lysander.

§ 318. The Case of the Relative is often **attracted** to the Case of the Antecedent ;

(1) the Gen. or Dat. appears instead of the Acc.,

ἔσεσθε ἄξιοι τῆς ἐλευθερίᾳς ἣς κέκτησθε

*you will be worthy of the freedom which you have acquired*

especially if the Antecedent be a non-expressed neuter, as in

ἐκφοβήσομεν αὐτοὺς τῇ προσδοκίᾳ ᾧν πείσονται

*we shall terrify them with the expectation of what their fate will be*

(2) Sometimes the antecedent is thrown into the Relative clause ;

χρώμεθα οἷς παραδείγμασιν ἔχομεν

*let us use what examples we have*

REMARK.—‘What’, not ‘which’, is very commonly used in English for the Neuter Relative in such places.

NOTE.—The attraction of the Relative out of any Case other than the Accusative is unusual, though the attraction of a Neuter Nom. is not altogether rare.

### ORATIO OBLIQUA

§ 319. We have already seen three ways of subordinating a Direct Statement to a verb of saying or perceiving.

οὗτοι, φησί, μένουσι, *these men (says he) are staying*  
may be also expressed by either

(1) λέγει ὅτι οὗτοι μένουσι

or (2) φησὶ (or λέγει) τούτους μένειν (§ 46).

Further, if the fact is only one perceived, not reported, we have

(3) αἰσθάνεται τούτους μένοντας (§ 111).

This third form however is not, strictly speaking, Oratio Obliqua.

Now when the first of these ways of expressing a speech or thought is used, and the verb of speaking or thinking is Past, some changes may be made in the form of the speech or thought itself to show that it is a quotation. These changes affect the Mood and the Person of the Verbs, but **never** their Tense.

§ 320. The Tense of a Verb in Oratio Obliqua is always the same as it was in Oratio Recta; cf. § 317.

Thus

*Oratio Recta.*

μένουσιν, }  
μενοῦσιν, } ἔφη  
ἔμειναν, }

*Oratio Obliqua.*

(1) εἶπεν ὅτι { μένουσι  
                          μενοῦσι      or (2) ἔφη { μένειν αὐτούς  
                          ἔμειναν                    μενεῖν αὐτούς  
  μεῖναι αὐτούς

although in **English Or. Obl.** we have to change the tenses and we translate the sentences by

he said that { they were coming  
                          they would come  
                          they had come

In Oratio Obliqua therefore the Tenses in Greek all express **Relative Time** (§ 302), that is, they are measured from the standpoint of the moment when the speech was actually first uttered.

REMARK. — But Verbs of *knowing*, *perceiving*, and *showing* sometimes, instead of reporting a reflection by the Oblique construction, **describe** the facts perceived, as we do in English, by a change of Tense:

ᾔσθετο ὅτι ἐφοβοῦντο, *he perceived that they were afraid*  
 ἔγνω ἐφ' ᾧ ἐχώρει, *he realised the purpose for which (for what purpose) he was setting forth*

§ 321. The **1st and 2nd Persons** of Oratio Recta are naturally changed in Oratio Obliqua; by far the commonest change is into the 3rd Person:

ἔγωγε, ἔφη, μεθέξομαί σοι

*'I shall come with you myself', said he*

becomes ἔφη αὐτὸς μεθέξεσθαι ἐκείνῳ.

REMARK. — Cases such as those in which a man reports his own past speech (ἔφην ἐκείνῳ μεθέξεσθαι) or in which the person originally addressed is present and hears the report (ἔφη σοι μεθέξεσθαι) offer no difficulty.

§ 322. The pronoun used in Oblique Clauses at a distance from the Main Clause to refer to the subject of the Main Clause is

	<i>Sing.</i>	<i>Pl.</i>
Nom.	(αὐτός <sup>1</sup> )	σφεῖς (or αὐτοί <sup>1</sup> )
Acc.	ἐαυτόν	σφᾶς
Gen.	ἐαυτοῦ	σφῶν
Dat.	οἱ	σφίσιν

Compare § 93.

<sup>1</sup> The Nom. αὐτός, αὐτοί are used only when some emphasis is laid upon the subject (§§ 47, 48).

## EXERCISE CL

Translate the following passages, rendering 1 (a) and 2 (a) into *Oratio Recta* in English and 1 (b) and 2 (b) into *Oratio Obliqua* in English :

*Oratio Recta.*

1 (a) οἱ δὲ Ἀθηναῖοι πρὸς ταῦτα, “πέμψομεν”, ἔφασαν, “ὡς ὑμᾶς πρέσβεις περὶ ὧν λέγετε”.

2 (a) “οὕτω γὰρ”, ἔφη, “τοῖς Ἀθηναίοις ἢ τε νῆσος πολεμίᾳ ἔσται ἢ τε ἡπειρος, ἀπόβασιν οὐκ ἔχουσα . . . οὐδ’ ἔξουσιν ὅθεν ὀρμώμενοι ὠφελήσουσι τοὺς αὐτῶν· ἡμεῖς δὲ ἄνευ τε ναυμαχίᾳς καὶ κινδύνου ἐκπολιορκήσομεν τὸ χωρίον κατὰ τὸ εἶκός, σίτου οὐκ ἐνόντος καὶ δι’ ὀλίγης παρασκευῆς (p. 36) κατειλημμένον.”

*Oratio Obliqua.*

1 (b) οἱ δὲ Ἀθηναῖοι ἀπεκρίναντο ὅτι πέμψουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν.

THUC. i. 90.

2 (b) οὕτω γὰρ τοῖς Ἀθηναίοις τήν τε νῆσον πολεμίᾳ ἔσεσθαι τήν τε ἡπειρον, ἀπόβασιν οὐκ ἔχουσαν . . . οὐδ’ ἔξειν ἐκείνους ὅθεν ὀρμώμενοι ὠφελήσουσι τοὺς αὐτῶν· σφείς δὲ ἄνευ τε ναυμαχίᾳς καὶ κινδύνου ἐκπολιορκήσιν τὸ χωρίον κατὰ τὸ εἶκός, σίτου οὐκ ἐνόντος καὶ δι’ ὀλίγης παρασκευῆς κατειλημμένον.

From THUC. iv. 8. 8.

## EXERCISE CLI

Translate each of these sentences into Greek *Oratio Obliqua* depending upon (a) ἔφη, (b) εἶπεν :

The man is waiting. The men have waited. The woman will wait. No one knows. Everybody will

know. My friend has gone away. We have helped our allies. You are blockading the city of our friends. I shall go away, but you will stay.

§ 323. **Commands** are converted into Oratio Obliqua by means of *δεῖ*, *χρή*, and the like, or by the Verbals in *-τέον* (§ 309), or by such Verbs as *κελεύειν* (*bid*), *ἄξιούν* (*demand*), *ἀπαγορεύειν* (*forbid*) in place of the Verb of saying

ἄπιτε, ἔφη

becomes ἔφη δεῖν ἀπιέναι

or ἔφη ἀπιτέον εἶναι

or εἶπεν ὅτι ἀπιτέον εἴη

or ἐκέλευεν αὐτοὺς ἀπιέναι.

So for *μὴ ἀπέλθητε*

we have οὐκ ἔφη δεῖν ἀπελθεῖν (§ 331)

or ἀπεῖπε μὴ ἀπελθεῖν (§ 311)

or ἡξίου μὴ ἀπελθεῖν (§ 96 α).

§ 324. *ἄν* appears in Oratio Obliqua exactly where it does in Oratio Recta, except when a Subordinate Clause of the Recta with *ἄν* and the Subjunctive is turned into a similar clause with the Optative without *ἄν* (see § 327).

REMARK.—The rule for the position of *ἄν* in negative sentences is given in § 331, REM.

§ 325. But notice the ambiguity of *ἄν* with the Inf. or Partc. in Orat. Obl. which may represent

either a past Tense of the Indic. with ἄν or an Optative. Thus

τὸν παῖδα οὐκ ἄν ἔλθειν	{	(1) εἰ μὴ ἐκεῖνος βούλοιτο
(ἔγνω) τὸν παῖδα οὐκ ἄν ἔλθόντα		(2) εἰ μὴ ἐκεῖνος ἐβούλετο

represent respectively

(1) ὁ παῖς οὐκ ἄν ἔλθοι εἰ μὴ βούλοιτο

(2) ὁ παῖς οὐκ ἄν ἦλθεν εἰ μὴ ἐβούλου.

### EXERCISE CLII

*Translate into Greek :*

(a) *in Or. Recta* :—1. If this was true, that man was a liar. 2. I should go home, if you did that. 3. When you go away, we shall stay. 4. I should have gone home, if you had done that. 5. If I bid him go away, he will. 6. Whenever you come, we shall receive you. 7. Whenever I bade him, he came willingly.

(b) *in Or. Obl. the same* after (i) ἔφη, (ii) εἶπεν.

### EXERCISE CLIII

‘The repeated air  
Of sad Electra’s poet<sup>1</sup> had the power  
To save the Athenian walls from ruin bare’.

τῷ δὲ Αὔσανδρῳ συμβουλευομένῳ τί δεῖ πάσχειν τοὺς Ἀθηναίους, οἱ μὲν Θηβαῖοι καὶ οἱ Κορίνθιοι, ἀναίσθητοι ὄντες καὶ ὑβριστικοί, ξυνεβούλευσαν παντελῶς

<sup>1</sup> Milton means Euripides, not Sophocles as we should naturally have supposed; the story is from Plutarch’s *Lysander*.

τὴν πόλιν ἀναιρεῖν καὶ ἀνδραποδίσαι αὐτοὺς τοὺς Ἀθηναίους. ὕστερον δὲ ἐπεὶ ἐν ξυμποσίῳ ξυνεγένοντο οἱ στρατηγοί, ἔτυχεν αὐλητῆς τις ἐξάρχων ἐκείνους τοὺς στίχους τοῦ Εὐριπίδου οἷς ὁ Χορὸς τὴν Ἡλέκτραν προσαγορεύει, ἐκβεβλημένην ἀπ' οἴκου καὶ τεταπεινωμένην ὑπὸ τῆς αὐτῆς μητρὸς·

Ἀγαμέμνωνος ὦ κόρα<sup>1</sup>,

ἦλθον, Ἡλέκτρα, ποτὶ σὰν ἀγρότειραν αὐλάν.

ἐπὶ δὲ τούτῳ οἱ τῶν Λακεδαιμονίων στρατηγοὶ τὰς γνώμας πολὺ ἐκινήθησαν ξυμβalόντες τὸ τῆς Ἡλέκτρας πάθος τῇ ξυμφορᾷ τῶν Ἀθηναίων καὶ ἐνεθυμοῦντο ὥς<sup>2</sup> σχέτλιον ἂν ἔργον καὶ ἄξιον βαρβάρων δράσειαν, καὶ οἷαν πόλιν οἶά τε ἐξεργασμένην ἐν τοῖς μεγίστοις κινδύνοις τῶν Ἑλλήνων ἐκ παντὸς τοῦ Ἑλληνικοῦ ἐξαλείψειν μέλλουσιν. ὁμως δὲ τὰ γε μακρὰ τείχη κατέσκαψαν ὑπ'<sup>3</sup> αὐλητρίδων καὶ τὰς ναῦς πλὴν δώδεκα ἐνέπηρσαν πολλῇ προθυμίᾳ, φάσκοντες δὴ ἐκείνην τὴν ἡμέραν τῇ Ἑλλάδι ἀρχειν τῆς ἐλευθερίας.

#### EXERCISE CLIV

**See the general instruction at the head of Ex. CXLII.**

*Translate into Greek:* (a) Thus Athens was saved because all the Greeks who knew the writings of her great poets and the deeds of her great men felt such respect for<sup>4</sup> the city. Eighty years later the city was in even greater danger; persuaded by the orator Demosthenes, she had resisted the power of Macedonia. For though the Athenians regarded the Greeks who (§ 34) inhabited Macedonia as almost barbarians, Philip, their king, had taken part in the affairs of the Greek cities and won for himself the strongest power in Hellas.

<sup>1</sup> In Attic prose these words would be κόρη, ἦλθον . . . πρὸς τὴν σὴν . . . αὐλήν.

<sup>2</sup> The Relatives ὥς, οἷος, ὅσος, ἡλίκοις are often used in exclamation both Direct and Oblique.

<sup>3</sup> Lit. 'taking their time from', i.e. 'to the playing of'.

<sup>4</sup> Use αἰδεῖσθαι, to feel respect for (§ 281).

(b) When he died in 336 B.C., his son Alexander the Great, who had been educated by the philosopher Aristotle (§ 85) at Pella, not merely kept his father's power unharmed, but by his wonderful marches and wars subdued first (§ 21) of all the Illyrians and all the Greeks and afterwards the Egyptians and all the peoples who (§ 288) lived in Asia as far as the five great rivers of India. Now when he came into Greece in the year 335 B.C. before (§ 298) marching into Asia, he wiped out the city of Thebes, sparing only the friends of Macedonia, the priests, and the descendants of the poet Pindar<sup>1</sup>; but the Athenians he treated (*say* 'used') liberally (ἐπιεικῶς) and left them a great share of freedom.

### ORATIO OBLIQUA (*continued*)

§ 326. But besides the two forms, (1) in which the Verbs are kept in their original Mood and (2) in which Verbs in the Indicative are put into the Infinitive, there are two cases in which (3) the Verb though keeping its original Tense **changes its Mood when the governing Verb** (of saying or thinking) is in a **Past Tense** :

§ 327. (A) After a Past governing Verb, **Subjunctives** depending on a Conjunction of Purpose or standing in a Temporal or General Conditional clause with ἄν may be changed into the Optative, dropping the ἄν. Thus

μενεῖτε, ἔφη, ἕως ἄν βούλησθε

'you will wait', said he, 'as long as you choose'  
often becomes

ἔφη ἐκείνους μενεῖν ἕως βούλοιντο

<sup>1</sup> Plutarch says οἱ Πινδαρίδαι; by which he means perhaps 'the Pindaric guild', i.e. the keepers, reciters, interpreters, and imitators of Pindar's poems; cf. οἱ Ὀμηρίδαι at Chios.

§ 328. (B) After a Past governing Verb, Indicatives in Main Clauses of the Oratio Recta are often converted into Optatives in Oratio Obliqua with **ὅτι** :

μένομεν, μενούμεν, ἐμείναμεν,	} ἔφη become εἶπεν ὅτι	{ μένοιεν μενοῖεν μείναιαν
-------------------------------------	------------------------	----------------------------------

The sentence just given in § 327 can also be expressed

**εἶπεν ὅτι ἐκεῖνοι μενοῖεν ἕως βούλοιντο**

§ 329. But in the best authors this conversion is rarely made unless the original Indicative is Non-dependent. If the Indicative stood in a Dependent Clause in the Oratio Recta, it is usually retained in the Or. Obliqua, esp. in the Aorist. Thus

**ἔμειναν, ἔφην, ἕως ἐκεῖνος ἦλθεν**  
*'they waited', said I, 'until he came'*

becomes

**εἶπον ὅτι ἔμειναν (or μείναιαν) ἕως ἐκεῖνος ἦλθεν**  
*I said that they had waited until he had come*

## EXERCISE CLV

*Put into Greek (a) in Or. Recta, (b) in Or. Obliqua after εἶπεν in two ways, (i) as in § 320 and (ii) as in §§ 327, 328 :*

1. I shall go. 2. You are coming. 3. They have not gone away. 4. He ought to know this. 5. No one has heard these things. 6. My brother will tell me all. 7. We have not forgotten. 8. If you go, I shall.

9. When he came, I went away. 10. Should they wish it, I should go. 11. Had they wished it, I should have gone.

## EXERCISE CLVI

*Translate into Oratio Recta and Oratio Obliqua in English the following passages :*

*Oratio Recta.*

1 (a) “ ἦν ναυσὶ καὶ περὶ ἄμα μεθ’ ἡμῶν ἔλθῃ τε, ραδίως τῆς Ζακύνθου καὶ Κεφαλληνίας κρατήσετε, καὶ ὁ περίπλους οὐκέτι ἔσται Ἀθηναίοις ὁμοίως περὶ Πελοπόννησον· ἐλπίς δ’ ἐστὶ καὶ Ναύπακτον λαβεῖν ” (§ 332).

2 (a) Λάμαχος δέ, “ χρῆ πλεῖν, ” ἔφη, “ ἐπὶ Συρακούσας καὶ πρὸς τῇ πόλει ὡς τάχιστα τὴν μάχην ποιεῖσθαι, ἕως ἔτι ἀπαράσκευοί τέ εἰσι καὶ μάλιστα ἐκπεπληγμένοι· τὸ γὰρ πρῶτον πᾶν στράτευμα δεινότατόν ἐστιν· ἦν δὲ χρονίσῃ πρὶν ἐς ὄψιν ἐλθεῖν, τῇ γνώμῃ ἀναθαρσοῦντες ἄνθρωποι καὶ τῇ ὄψει καταφρονοῦσι μᾶλλον· αἰφνίδιοι δὲ ἦν προσπέσωμεν, ἕως ἔτι περιδεεῖς προσδέχονται,

*Oratio Obliqua.*

1 (b) ἔλεγον ὅτι, ἦν ναυσὶ καὶ περὶ ἄμα μετὰ σφῶν ἔλθωσιν, ραδίως τῆς Ζακύνθου καὶ Κεφαλληνίας κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσσοιτο Ἀθηναίοις ὁμοίως περὶ Πελοπόννησον· ἐλπίδα δ’ εἶναι καὶ Ναύπακτον λαβεῖν. THUC. ii. 80. 1.

2 (b) Λάμαχος δ’ ἔφη χρῆναι πλεῖν ἐπὶ Συρακούσας καὶ πρὸς τῇ πόλει ὡς τάχιστα τὴν μάχην ποιεῖσθαι, ἕως ἔτι ἀπαράσκευοί τέ εἰσι καὶ μάλιστα ἐκπεπληγμένοι. τὸ γὰρ πρῶτον πᾶν στράτευμα δεινότατόν εἶναι· ἦν δὲ χρονίσῃ πρὶν ἐς ὄψιν ἐλθεῖν, τῇ γνώμῃ ἀναθαρσοῦντας ἄνθρώπους καὶ τῇ ὄψει καταφρονεῖν μᾶλλον· αἰφνίδιοι δὲ ἦν προσπέσωσιν, ἕως ἔτι περιδεεῖς προσδέχονται,

*Oratio Recta.*

μάλιστ' ἂν περιγενοίμεθα<sup>1</sup> καὶ κατὰ πάντα αὐτοὺς ἐκφοβήσαιμεν τῇ τε ὄψει—πλείστοι γὰρ ἂν νῦν φανείμεν—καὶ τῇ προσδοκίᾳ ὧν πείσονται, μάλιστα δὲ ἂν (φοβήσαιμεν) τῷ αὐτίκα κινδύνῳ τῆς μάχης.”

3 (a) οἱ μὲν Λακεδαιμόνιοι “μὴ τειχίζετε,” ἔφασαν, “αὐτοὶ ἀλλὰ καὶ τῶν ἕξω Πελοποννήσου μᾶλλον ξυγκαθέλετε μεθ' ἡμῶν τοὺς περιβόλους, ὥς τοῦ βαρβάρου, εἰ αὖθις ἐπέλθοι, οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ ποθεν, ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὀρμαῖσθαι. ἢ τε Πελοπόννησος πᾶσιν ἱκανὴ ἐστὶν ἀναχώρησις τε καὶ ἀφορμή.”

*Oratio Obliqua.*

μάλιστ' ἂν σφεῖς περιγενέσθαι καὶ κατὰ πάντα ἂν αὐτοὺς ἐκφοβήσαι τῇ τε ὄψει—πλείστοι γὰρ ἂν νῦν φανῇναι—καὶ τῇ προσδοκίᾳ ὧν πείσονται, μάλιστα δ' ἂν τῷ αὐτίκα κινδύνῳ τῆς μάχης.

THUC. vi. 49. 1, 2.

3 (b) ἡξίουں τε αὐτοὺς μὴ τειχίζειν ἀλλὰ καὶ τῶν ἕξω Πελοποννήσου μᾶλλον ξυγκαθελεῖν μετὰ σφῶν τοὺς περιβόλους, ὥς τοῦ βαρβάρου, εἰ αὖθις ἐπέλθοι, οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ ποθεν, ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὀρμαῖσθαι τήν τε Πελοπόννησον πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησιν τε καὶ ἀφορμήν.

From THUC. i. 90. 2.

§ 330. The **Negatives** in *Oratio Obliqua* remain regularly unchanged from what they were in *Oratio*

<sup>1</sup> The Opt. with ἂν here is due to a change of mental attitude, i. e. to a further implied Protase such as *if things should follow their usual course*; a kind of condition which is often implied by phrases like μάλιστ' ἂν, ἴσως ἂν.

Recta, no matter how the Mood of the Verb they belong to has been altered (cf. § 96 a)

ἐὰν μὴ βούλῃ, οὐκ ἔσται ταῦτα

becomes ἐὰν μὴ ἐκεῖνος βούληται οὐκ ἔσεσθαι ταῦτα

or (ὅτι) οὐκ ἔσοιτο ταῦτα, εἰ (§ 322) μὴ ἐκεῖνος βούλοιτο

§ 331. But if the Verb of saying comes immediately before the negative statement, the Negative is transferred to the Main Clause:

οὐκ ἔφη ἔσεσθαι ταῦτα, ἐὰν μὴ ἐκεῖνος βούληται

REMARK.—When the governing verb is *φημί* and an Infinitive-clause containing *ἄν* is negated, the *ἄν* is put with the Negative before *φημί*.

τοῦτο, ἔφη, οὐκ ἄν εἶη becomes  
οὐκ ἄν ἔφη τοῦτ' εἶναι.

§ 332. But to the rule given in § 330 there are two exceptions. One of these we have already seen, namely in an Oblique Question introduced by *εἵτε* where *μή* sometimes replaces *οὐ* (§ 314). The other is shown in these examples.

ὄμνῶμι	} μὴ ποιῆσαι	<i>I swear</i>	} not to	
ὑπισχνοῦμαι		<i>I promise</i>		do
ἐλπίζω		<i>I hope</i>		this

That is to say, Verbs of **promising**, **swearing**, or **hoping**, when the thing promised or hoped is intended by the person promising or hoping, regularly have the same construction as Verbs of **commanding** or **intending**, and govern not an Oblique Statement but





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simply an Infinitive which is the object of the promise or hope. The Negative therefore is μή. The Inf. is more often that of the Aorist.

REMARK.—But ἐλπίζω and ὁμνῦμι may also have the ordinary Inf. of Or. Obliqua though the Negative remains μή.

ὁμνῦμί σε μήποτε ποιήσῃν τοῦτο  
I swear you shall never do this.

### EXERCISE CLVII

Translate the following passage and put the speech contained in it into (a) Oratio Recta in Greek, and (b) Oratio Recta in English :

Περικλῆς δὲ ὁ Ξανθίππου, στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτός<sup>1</sup>, ὥς ἔγνω τὴν ἐσβολὴν ἐσομένην, ὑποτοπήσας μὴ Ἀρχιδάμος, ἅτε ξένος ὢν, ἰδίᾳ βουλόμενος χαρίζεσθαι, τοὺς ἀγροὺς αὐτοῦ παραλίπη καὶ μὴ δηώσῃ, προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ ὅτι Ἀρχιδάμος μὲν οἱ ξένος εἶη, οὐ μέντοι ἐπὶ κακῶ γε τῆς πόλεως γένοιτο, τοὺς δὲ ἀγροὺς τοὺς ἑαυτοῦ ἦν. ἄρα μὴ δηώσωσιν οἱ πολέμιοι, ἀφίησιν αὐτὰ δημόσια εἶναι ὥστε μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίνεσθαι. παρῆναι δὲ παρασκευάζεσθαι τε ἐς τὸν πόλεμον καὶ τὰ ἐκ τῶν ἀγρῶν ἐσκομίζεσθαι, ἔς τε μάχην μὴ ἐπεξιέναι ἀλλὰ τὴν πόλιν ἐσελθόντας φυλάσσειν καὶ τὸ ναυτικὸν ἥπερ ἰσχύουσιν ἔξαρτύεσθαι, τὰ τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν, λέγων τὴν ἰσχὺν αὐτοῖς ἀπὸ τούτων εἶναι τῶν χρημάτων τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνῶμη καὶ χρημάτων περιουσία κρατεῖσθαι.

From THUC. ii. 13.

<sup>1</sup> This was the regular Attic idiom by which the senior member of a board of officers is stated and the number, not the names, of his colleagues.

## EXERCISE CLVIII

*The Romans grant home-rule to the Greek communities.*

(a) ἤδη οὖν ἐγνώκατε τὸ δεύτερον τὰς Ἀθηνᾶς ἐκ μεγίστου κινδύνου σωθείσας δι' οὐδὲν ἄλλο ἢ ὅτι οἱ καταστρεψάμενοι αὐτὰς ἐκάστοτε ἡδέσθησαν κατασκάψαι τὴν πόλιν ἐξ ἧς γεγενημένοι ἦσαν τοσοῦτοι τῶν μεγίστων ποιητῶν τε καὶ φιλοσόφων. ἔτι δὲ καὶ ὕστερον, καίπερ τὴν ἀρχὴν πάλαι καὶ παντάπασιν ἀπολέσασα, paίδευσιν πάσῃ τῇ οἰκουμένῃ ὥσπερ ἐπὶ τοῦ Περικλέους τῇ Ἑλλάδι παρείχε. τούτου δ' αὖ λαμπρότατον καὶ ἴσως ἡμῖν τοῖς ἐπιγενομένοις τιμώτατον παράδειγμα ἔδοσαν οἱ Ῥωμαῖοι ἐπεὶ τὴν τοῦ Ἀλεξάνδρου ἀρχὴν ὥσπερ κληρόνομοι κατὰ μέρος ἤδη ἀνελάμβανον. τότε γάρ, εἴπερ ἔξεστι χρῆσθαι τοῖς ῥήμασι τοῦ Ὀρατίου, Ῥωμαίων ποιητοῦ ἐπισήμου, πολλῶ ὕστερον γεγραμμένοις,

Graecia capta ferum uictorem cepit.

(b) ἀποθανόντος γὰρ ἐν Βαβυλῶνι Ἀλεξάνδρου διενείμαντο τὴν ἀρχὴν οἱ στρατηγοὶ αὐτοῦ, οἱ Διάδοχοι δὴ καλούμενοι, καὶ βασιλείας πολλὰς τε ἄλλας κατέστησαν, ὥνπερ ὀνομαστόταται ἐγένοντο ἢ τε ἐν Αἰγύπτῳ καὶ ἢ ἐν Συρίᾳ, καὶ κατ' αὐτὴν τὴν Ἑλλάδα. ταύτης γὰρ ἐκράτουν ἐπὶ τὸ πολὺ οἱ τὴν τῆς Μακεδονίας βασιλείαν αἰεὶ ἔχοντες. ἐκατὸν δὲ μάλιστα καὶ πεντήκοντα ἔτεσιν ἐξ οὗπερ ὁ Ἀλέξανδρος ἐς τὰς Ἀθηνᾶς ἦλθεν, ὁ τότε βασιλεὺς τῶν Μακεδόνων, Φίλιππος καὶ αὐτὸς κεκλημένος, τοῖς Ῥωμαίοις ἐς πόλεμον καταστὰς καὶ πανταχοῦ κατακρατηθεὶς, φρούρι' ἄττα<sup>1</sup>, ἂ τὰς Ἑλληνικὰς πέδας ὠνόμαζεν, ἐρημῶσαι ἠναγκάσθη, οἱ δὲ Ῥωμαῖοι αὐτὰ καθαιρεῖν παρέδοσαν τοῖς Ἑλλήσιν.

(c) ὁ γὰρ τῶν Ῥωμαίων στρατηγός, Τίτος Κοίντιος Φλαμίνιος, ἔτει ἐκατοστῶ καὶ ἐνενηκοστῶ καὶ ἑκτῷ πρὸ

<sup>1</sup> See p. 59 footnote.

τοῦ γενέσθαι τὸν Χριστόν, πάντων τῶν ἐν Ἑλλάδι ἐπικρατῆς γενόμενος, τοῖς Ἰσθμίοις ἀγῶσιν αὐτὸς παρῆν προεδρεύων. τότε δὴ, ὡς γράφει<sup>1</sup> ὁ Πλούταρχος, προελθὼν ἐς μέσον ὁ κῆρυξ ἀνείπεν ὅτι “Ῥωμαίων ἡ ξυγκλητὸς καὶ Τίτος Κοίντιος στρατηγὸς ὑπατος, καταπολεμήσαντες βασιλέα Φίλιππον καὶ Μακεδόνας, ἀφίᾱσιν ἀφρουρήτους καὶ ἐλευθέρους καὶ ἀφορολογήτους, νόμοις χρωμένους τοῖς πατρίοις Κορινθίους τε καὶ ὅσοι ἄλλοι τῶν Ἑλλήνων τοῖς Μακεδόσιν ὑπακούουσι”. καὶ αὐτὸς τὴν ἀσπίδα τοῖς Διοσκούροις ἀναθεὶς τοῖς ἐν Σπάρτῃ μάλιστα τιμωμένοις, τοῦσδε τοὺς στίχους τῇ Δωρικῇ διαλεκτῷ ἐπέγραψεν, ὡς πάντων μεγίστην αὐτῷ δόξαν περιποιούμενος·

Ζηνὸς ἰὼ κραιπναῖσι γεγᾱθότες ἵπποσύναισι  
 Κούροι, ἰὼ Σπάρτᾱς Τυνδαρίδαι βασιλεῖς,  
 Αἰνεάδᾱς Τίτος ὕμνιν ὑπέρτατον ὦπασε δῶρον  
 Ἑλλήνων τεύξᾱς παισὶν ἐλευθερίᾱν.

<sup>1</sup> *Vitae Parall.*, Titus, c. 10.

## TABLE OF VERBS

This list contains all the Greek Verbs in common use with their chief parts, except those Verbs which are entirely formed upon one of the following regular types :

<i>Present.</i>	<i>Future.</i>	<i>1st Aorist.</i>	<i>Perfect Act.</i>	<i>Perfect Pass.</i>	§§
παύω	παύσω	ἔπαυσα	πέπαυκα	πέπαυμαι	6, 7, 14, 17, 103, 125
φιλῶ	φιλήσω	ἐφίλησα	πεφίληκα	πεφίλημαι	135-9
τῖμῶ	τῖμήσω	ἐτίμησα	τετίμηκα	τετίμημαι	135, 147-9
δηλῶ	δηλώσω	ἐδήλωσα	δεδήλωκα	δεδήλωμαι	135, 155-7
φυλάσσω	φυλάξω	ἐφύλαξα	<i>see below</i>	πεφύλαγμαι	} 70, 130
σφάζω	σφάξω	ἔσφαξα	„ „	ἔσφαγμαι	
σκευάζω	σκευάσω	ἔσκεύασα	„ „	ἔσκεύασμαι	
νομίζω	νομιῶ	ἐνόμισα	„ „	νενόμισμαι	70, 130, 141
ἀγγέλλω	ἀγγελῶ	ἤγγειλα	„ „	ἤγγελμαι	140, 130, 196
σημαίνω	σημανῶ	ἐσήμηνα	„ „	σεσήμασμαι	} 140, 196, 130
μιαίνω	μιανῶ	ἐμίᾱνα	„ „	μεμίασμαι	
περαίνω	περανῶ	ἐπέρᾱνα	„ „	πεπέρασμαι	

But all Verbs which have a **Second Aorist** in common use are included in the Table.

The parts of any Verbs in common use not contained in this list are formed in the regular way :

for the Future Active and Middle see §§ 6, 7, 140, 141.

for the Future Passive see § 127.

for the First Aorist Active and Middle see §§ 14, 17, 49, 70, 196.

for the First Aorist Passive see §§ 99, 101.

for the Perfect and Pluperfect Active see §§ 103, 106-9.

for the Perfect and Pluperfect Middle and Passive see §§ 125, 130.

The Verbs below whether simple or compounded are arranged in the alphabetical order of their simple forms. The tenses given in compounded form are not used in

the simple form in Attic prose; brackets round the preposition in a particular tense mean that the restriction is peculiar to that tense; cf. p. 175 footnote.

The Perfect Middle and Passive is always (§ 104 NOTE) much commoner than the Perfect Active; and in very many Verbs of consonantal stem the Perfect Active is distinctly rare (e. g. ἐσκεύακα, νενόμικα, ἤγγελκα; and ἤλλαχα from ἀλλάσσω); but the Perfect Middle and Passive from these Verbs is in common use.

Details of the use and constructions of the Verbs are not given in this Table, but must be sought in the Greek-English Vocabulary.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
κατ-άγνῦμι <i>break down</i>	κατ-άξω	κατ-έαξα (§ 201) P. κατ-εάγην	Intr. κατ-εᾶγα
ἄγω <i>drive, lead</i>	ἄξω	ἤγαγον P. ἤχθην	(συν)-ἤχα ἤγμαι
ᾄδω (older ἀείδω) <i>sing</i>	ᾄσομαι	ᾄσα	
αἰδοῦμαι (-έομαι) <i>respect</i>	αἰδέσομαι (§ 281)	ἠδέσθην	ἠδεσμαι
ἐπ-αινῶ (-έω) <i>praise, approve</i>	ἐπ-αινέσομαι (§ 281)	ἐπ-ήνεσα P. ἐπ-ήνέθην	ἐπ-ήνεκα ἐπ-ήνημαι
αἶρω (-έω) (§ 297) <i>take; M. choose</i>	αἰρήσω M. αἰρήσομαι	εἶλον εἰλόμην P. ἤρέθην	ἤρηκα } ἤρημαι
αἶρω (§ 196) <i>raise, lift</i>	ἄρῶ	ἤρα <sup>1</sup> P. ἤρθην	ἤρκα ἤρμαι
αἰσθάνομαι <i>perceive</i>	αἰσθήσομαι	ἡσθόμην	ἡσθημαι
αἰσχύνω (§ 196) <i>put to shame</i>	αἰσχυνῶ	ἡσχῦνα P. ἡσχύνθην	
ἀκούω <i>hear</i>	ἀκούσομαι	ἤκουσα P. ἤκούσθην	ἀκήκοα (§ 109, REM. 3)

<sup>1</sup> ἄρον, ἄρω, ἄραιμι, ἄραι, ἄρᾱς.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ἀλίσκομαι <i>be taken, caught, found guilty</i>	ἀλώσομαι	ἔαλων <sup>1</sup>	ἔάλωκα and ἤλωκα
ἀπ-αλλάσσω <i>set free</i>	ἀπ-αλλάξω	ἀπ-ήλλαξα P. { ἀπ-ηλλάχθην, ἀπ-ηλλάγην	ἀπ-ήλλαχα (§ 107) ἀπ-ήλλαγμαi
ἁμαρτάνω <i>miss, err</i>	ἁμαρτήσομαι	ἤμαρτον P. Impers. ἡμαρτήθη	ἡμάρτηκα ἡμάρτηται
ἀμύνω (§ 196) <i>ward off</i> M. <i>ward off from oneself, requite, punish</i>	ἀμυνῶ ἀμυνοῦμαι	ἡμῦνα ἡμῦνάμην	
ἀναλίσκω and ἀναλῶ (-όω) <i>spend</i>	ἀναλώσω	ἀνήλωσα P. ἀνηλώθην	ἀνήλωκα ἀνήλωμαι
ἀρέσκω <i>please</i>	ἀρέσω	ἤρεσα P. ἡρέσθην	
ἀρκῶ (-έω) <i>keep off, suffice</i>	ἀρκέσω (§ 281)	ἡρκεσα	
ἄρχω <i>to be first, begin, rule</i> M. ἄρχομαι <i>make one's own beginning, begin</i>	ἄρξω P. ἀρχθήσομαι } ἀρξομαι } ἀρξομαι }	ἡρξά ἡρχθην ἡρξάμην	ἡργμαι
αὐξάνω <i>increase</i>	αὐξήσω	ἡύξησα P. ἡύξήθην	ἡύξηκα ἡύξημαι
ἄχθομαι <i>be grieved</i>	ἄχθέσομαι (§ 281)	ἡχθέσθην	

<sup>1</sup> Like ἔγνω (§§ 100, 222, 255): Subj. ἀλῶ, Opt. ἀλοιήν, Inf. ἀλῶναι, Partc. ἀλούς. The first two syllables ἐάλ- (for \*ἡφαλ-) are parallel to ἐωρ- for \*ἡφορ- (as with ἐωρ-) in ἐώρων § 201.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
βαίνω <i>set foot, come, go</i>	(ἀπο)-βήσομαι	(ἀπ)-έβην <sup>1</sup> (§§ 100, 222, 255)	βέβηκα
βάλλω (§§ 196-7) <i>throw, pelt</i>	(προσ)-βαλῶ	ἔβαλον P. ἐβλήθην	βέβληκα βέβλημαι
βιβάζω <i>make to go, mount</i>	(δια)-βιβῶ for *-βιβάσω	(δι)-εβίβασα	
βλάπτω (§ 69) <i>injure</i>	βλάψω	ἔβλαψα P. ἐβλάβην	βέβλαφα βέβλαμμαι
βλώσκω <i>go (poet.)</i>	μολοῦμαι	ἔμολον	μέμβλωκα
βούλομαι (§ 229) <i>wish</i>	βουλήσομαι	ἐβουλήθην	βεβούλημαι
γαμῶ (-έω) (§ 196 REM.) <i>marry (of the man)</i>	γαμῶ	ἔγημα	γεγάμηκα
Similarly γαμοῦμαι (M.) of the woman			
γελῶ (-άω) (§§ 281-2) <i>laugh</i>	γελάσομαι	ἐγέλασα P. ἐγελάσθην	
γίγνομαι (§ 286) <i>become, be made</i>	γενήσομαι	ἐγενόμην	γεγένημαι γέγονα
γινώσκω (§ 252) <i>recognise, learn</i>	γνώσομαι	ἔγνων <sup>2</sup> (§§ 100, 222, 255) P. ἐγνώσθην	ἔγνωκα ἔγνωσμαι
γράφω <i>write, draw</i>	γράψω	ἔγραψα P. ἐγράφην	γέγραφα M. and P. γέγραμμαι
δάκνω <i>bite, sting</i>	δήξομαι	ἔδακον P. ἐδήχθην	δέδηγμαι
δέδοικα and δέδια (used as Pres., § 104 REM.) <i>fear</i>		ἔδεισα	

<sup>1</sup> βῆθι, βῶ, βαίην, βῆναι, βᾶς.<sup>2</sup> γνῶθι, γνῶ, γνοίην, γνῶναι, γνούς.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
δείκνυμι (§ 178) <i>point out, show</i>	δείξω	ἔδειξα P. ἐδείχθην	δέδειχα δέδειγμαι
δέχομαι <i>receive</i>	δέξομαι	ἐδεξάμην P. ἐδέχθην (§ 230)	δέδεγμαι
δέω (§ 142) <i>bind</i>	δήσω	ἔδησα P. ἐδέθην	δέδεκα δέδεμαι
δέω (§ 142) <i>want, Impers. it is necessary</i>	δεήσω	ἐδέησα	δεδέηκα
δέομαι <i>want, ask (§ 229)</i>	δεήσομαι	ἐδεήθην	δεδέημαι
διδάσκω (§ 251) <i>teach</i> M. and P. διδάξομαι	διδάξω	ἐδίδαξα P. ἐδιδάχθην M. ἐδίδαξάμην	δεδίδαχα P. δεδίδαγμαι
ἀπο-διδράσκω (§ 252) <i>run away</i>	ἀπο-δράσσομαι	ἀπ-έδρᾶν <sup>1</sup> (§ 100)	ἀπο-δέδρᾶκα
δίδωμι (§ 171) <i>give, offer</i>	δώσω	ἔδωκα P. ἐδόθην	δέδωκα δέδομαι
δοκῶ (-έω) <i>seem (and mostly poet. think)</i>	δόξω	ἔδοξα P. Impers. δέδοκται	
δύναμαι (§ 229) <i>can, be able</i>	δυνήσομαι	ἐδυνήθην	δεδύνημαι
δύνω <i>cause to sink</i> Intr. sink	(κατα)-δύσω	(κατ)-έδῦσα ἔδυν (§ 99) <sup>2</sup> P. ἐδύθην	δέδῦκα δέδυμαι
ἐῶ (-άω) (§ 200) <i>allow, permit</i>	ἑάσω	εἶᾱσα P. εἰάθην	εἶᾱκα εἶᾱμαι

<sup>1</sup> -δρᾶθι, -δρῶ, -δραίην, -δρᾶναι, -δράς.<sup>2</sup> δύθι, δῶ, δύναι, δῦς.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ἐγείρω (§§ 196-7) <i>awaken</i>	ἐγερω̄	ἤγειρα P. ἠγέρθην	ἐγρήγορα (Intr. <i>am awake</i> ) ἐγήγερμαι
ἐθέλω <i>wish</i>	ἐθελήσω	ἠθέλησα	ἠθέληκα
ἐθίζω (§ 200) <i>accustom</i>	ἐθιῶ	εἶθισα P. εἰθίσθην	εἵθικα εἵθισμαι
εἶωθα (used as Pres., § 104 REM.)	<i>I am wont</i>		
εἶοικα (used as Pres., εἶξω § 104 REM.)	<i>be like or likely</i>		
εἰμί (§ 43) <i>be</i>	ἔσομαι		
ἐλαύνω (§ 282) <i>drive</i>	ἐλῶ (for *ἐλάσω)	ἤλασα P. ἠλάβην	ἐλήλακα ἐλήλαμαι
ἐλέγχω <i>cross-question</i>	ἐλέγξω	ἠλεγξα	P. ἐλήλεγμαι
ἐλκω (§ 200) <i>draw</i>	(καθ)-έλξω	εἴλκυσα P. εἰλκύσθην	(καθ)-εἴλκυκα (καθ)-εἴλκυμαι
ἐπίσταμαι (§ 190) <i>know</i>	ἐπιστήσομαι	ἠπιστήθην	
ἔπομαι (§ 200) <i>accompany, follow</i>	ἔψομαι	ἐσπόμην	
ἐργάζομαι <i>work, do</i>	ἐργάσομαι	ἠργασάμην (p. 151)	εἵργασμαι
ἐρείδω Act. <i>prop</i> ; Intr. <i>lean</i>	ἐρείσω	ἠρεια P. ἠρείσθην	ἐρήρεισμαι
ἐρπω (poet.) (§ 200) <i>creep, move away</i>	ἐρψω	εἵρπυσα	

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ἔρχομαι (§ 8) <i>come</i>	εἶμι (§ 266)	ἦλθον	ἐλήλυθα or ἤκω
ἐρωτῶ (-άω) (§ 297) <i>question, ask</i>	ἐρήσομαι	ἠρόμην	
ἐσθίω <i>eat</i>	ἐδομαι	ἔφαγον P. Partic. (κατ)-εδηδεσμένος	ἐδήδοκα
ἐστιῶ (-άω) (§ 200) <i>entertain at home</i>	ἐστιᾶσω	εἰστιᾶσα	εἰστιᾶκα
εὕρισκω (§ 251) <i>find</i>	εὕρήσω	ἤυρον P. ἠύρέθην	ἠύρηκα ἠύρημαι
ἔχω <sup>1</sup> (1) <i>have, hold</i> (2) <i>hold, lay</i> <i>hold of</i>	ἔξω σχήσω	ἔσχον <sup>2</sup>	ἔσχηκα
Mid. <i>cling to</i>	ἐξομαι	ἐσχόμην	M. and P. (κατ)- έσχημαι
ἀν-έχομαι <sup>3</sup> <i>hold out, endure</i>	ἀνέξομαι ἀνασχήσομαι	ἠνεσχόμην	
ζῶ (-άω, § 297 NOTE) <i>live</i>	ζήσω, ζήσομαι βιώσομαι	έβίων <sup>4</sup> P. Impers.	βεβίωκα βεβίωται
ζεύγνυμι (§ 180) <i>yoke, join together</i>	ζεύξω	ἔζευξα P. ἐζύγην	ἔζευγμαι
ἤδομαι <i>be pleased</i>	ἡσθήσομαι	ἡσθην	
θιγγάνω (§ 240) <i>touch (poet.)</i>	θίξομαι	ἔθιγον	
ἀπο-θνήσκω (§ 251) <i>die, be killed</i>	ἀπο-θανοῦμαι	ἀπ-έθανον	τέθνηκα
θύω <i>sacrifice</i>	θύσω	ἔθυσα P. ἐτύθην	τέθνηκα M. and P. τέθυμαι

<sup>1</sup> Impf. εἶχον, § 200<sup>3</sup> Impf. ἠνειχόμην.<sup>2</sup> σχέεs, σχῶ, σχοίην (-σχοιμι), σχεῖν, σχών.<sup>4</sup> βιῶ, βιοίην (or βιώην MSS.), βιώναι, βιούς.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
καθ-ίζω <i>seat, place</i>	καθιῶ	ἐκάθισα and καθίσα (old Attic)	
καθ-ίζω, καθίζομαι <i>Intr. sit</i>	καθεδοῦμαι	ἐκαθεζόμην <i>Impf. and Aor.</i>	κάθημαι
ἵημι (§ 174) <i>let go</i>	ἄφ-ήσω M. ἄφ-ήσομαι P. (ἄν)-εθήσομαι	ἄφ-ῆκα ἄφ-είμην ἄφ-είθην	ἄφ-εῖκα M. and P. ἄφ-εῖμαι
ἄφ-ικνοῦμαι (-έομαι) <i>arrive</i>	ἄφ-ίξομαι	ἄφ-ἰκόμην	ἄφ-ἵγμαι
ἵστημι (§ 166) <i>make to stand</i>	στήσω M. Trans. P. σταθήσομαι	ἕστησα ἕστησάμην (§ 195) ἕστάθην ἕστην <sup>1</sup>	ἕσταμαι ἕστηκα <i>I am standing</i>
Intrans. (§ 170)	στήσομαι <i>I shall stand</i>	<i>I stood</i>	Plupf. εἰστήκη <i>I was standing</i>
καίω or κᾶω <i>burn (§ 301)</i>	καύσω P. καυθήσομαι	ἔκαυσα ἐκαύθην	(κατα)-κέκαυκα κέκαυμαι
καλῶ (-έω) (§ 281) <i>call</i>	καλῶ	ἐκάλεσα P. ἐκλήθην	κέκληκα κέκλημαι
κάμνω <i>be weary</i>	καμοῦμαι	ἔκαμον	κέκμηκα
κεράννυμι (§ 180) <i>mix (of liquids)</i>		ἐκέρασα P. ἐκράθην	κέκρᾱμαι
κλαίω or κλάω <i>weep (§ 301)</i>	κλαύσομαι or κλαῖήσω	ἔκλαυσα (mostly poet.)	M. & P. (poet.) κέκλαυμαι
κλέπτω <i>steal</i>	κλέψω	ἔκλειψα P. { ἐκλέφθην (poet.) ἐκλάπην	κέκλοφα κέκλεμμαι

<sup>1</sup> στήθι, στῶ, σταίην, στήναι, στάς.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
κλίνω (§§ 196-7) <i>lean, bend</i>	(κατα)-κλινῶ	ἔκλινα P. ἐκλίθην (poet.) (κατ)-εκλίνην	M. and P. κέκλιμαι
κρεμάννυμι (§ 180) <i>hang up</i>	κρεμῶ (poet.) (for -άω)	ἐκρέμασα P. ἐκρεμάσθην	
κρίνω (§§ 196-7) <i>sift, distinguish, judge</i>	κρινῶ	ἔκρινα P. ἐκρίθην	κέκρικα κέκριμαι
ἀπο-κτείνω (§§ 196-7) <i>kill</i> <sup>1</sup>	ἀπο-κτενῶ	ἀπ-έκτεινα ἔκτανον (poet.)	ἀπ-έκτονα
λαγχάνω (§ 240) <i>obtain by lot</i>	λήξομαι	ἔλαχον P. ἐλήχθην	εἴληχα P. Ptc. εἰληγμένος
λαμβάνω (§ 240) <i>receive, take, catch</i>	M. λήψομαι P. ληφθήσομαι	ἔλαβον ἐλαβόμην ἐλήφθην	εἴληφα M. and P. εἴλημμαι P. (poet.) λέλημμαι
λανθάνω (§ 240) <i>escape notice</i>	λήσω	ἔλαθον	λέληθα
ἐπι-λανθάνομαι <i>forget</i>	ἐπι-λήσομαι	ἐπ-ελαθόμην	ἐπι-λέλησμαι
λέγω <i>tell, say</i>	λέξω, ἐρῶ P. λεχθήσομαι P. ῥηθήσομαι	ἔλεξα, εἶπον ἐλέχθην ἐρρήθην	εἶρηκα λέλεγμαι εἶρημαι
δια-λέγομαι <i>converse</i> but	δια-λεχθήσομαι	δι-ελέχθην	δι-είλεγμαι
ξυλ-λέγω (and other com- pounds) <i>collect</i>	ξυλ-λέξω	ξυν-έλεξα P. ξυν-ελέγην	ξυν-εἶλοχα ξυν-εἶλεγμαι
λείπω (§ 68) <i>leave</i>	(ἀπο)-λείψω	ἔλιπον M. ἐλιπόμην P. ἐλείφθην	λέλοιπα λέλειμμαι

<sup>1</sup> For the Passive see -θήσκαω.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
μανθάνω (§ 240) <i>learn</i>	μαθήσομαι	ἔμαθον	μεμάθηκα
μάχομαι (§ 281) <i>fight</i>	μαχοῦμαι	ἐμαχεσάμην	μεμάχημαι
μείγνυμι (§ 180) <i>mix</i>	μείξω	ἔμειξα P. ἐμίχθην and ἐμίγην	μέμειγμαi
μέλλω <i>intend, be about (to do), delay</i>	μελλήσω	ἐμέλλησα	
μέλω <i>be a care (to)</i> Impers. μέλει	μελήσω μελήσει	ἐμέλησε	μεμέληκε
μένω (§ 196) <i>remain, wait</i>	μενῶ	ἔμεινα	μεμένηκα
ἀνα-μνησέσκω (§ 252) <i>remind</i> μνησέσκομαι <i>recall, mention</i>	-μνήσω μνησθήσομαι μεμνήσομαι	-έμνησα ἐμνήσθην	μέμνημαι
νέμω (§ 196) <i>distribute, pasture</i>	νεμῶ	ἔνειμα P. ἐνεμήθην	(δια)-νενέμηκα M. and P. νενέμημαι
ὀδύρομαι <i>bewail, mourn for</i>	ὀδνροῦμαι	ὠδῦράμην	
ἀν-οίγω οἶ	ἀν-οίξω	ἀν-έφξα (§ 201)	
ἀν-οίγνυμι (§§ 180, 201) <i>open</i>		P. ἀν-έφχθην	ἀν-έφγμαι
οἶδα <i>I know</i> (§§ 110, 246 a)	εἶσομαι	Plpf. ᾔδη	
οἶμαι, οἴομαι (§ 229) <i>think, suppose</i>	οἰήσομαι	ὤήθην	

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ἀπ-όλλυμι (§§ 180, 281) <i>destroy, lose</i>	Trans. ἀπ-ολῶ	ἀπ-ώλεσα	ἀπ-ολώλεκα
ἀπ-όλλυμαι <i>perish</i>	Intr. ἀπ-ολοῦμαι	ἀπ-ωλόμην	ἀπ-όλωλα
ὀμνῦμι <i>swear</i>	ὀμοῦμαι (§ 283) P. (3 pers.) ὠμόθη	ὤμοσα	ὀμώμοκα ὀμώμοται
ὀνίημι <i>profit</i>	ὀνήσω	ὤνησα P. ὤνήμην <sup>1</sup>	
ὀργίζομαι (§ 229) <i>be angry</i>	ὀργιοῦμαι ὀργισθήσομαι	ὠργίσθην	ὠργισμαι
ὀρῶ (-άω) <i>see</i> (§ 201)	ὄψομαι P. ὀφθήσομαι	εἶδον ὥφθην	ἑόρᾱκα { ἑώρᾱμαι ὥμμαι
ὀφείλω <i>owe</i>	ὀφειλήσω	ὠφείλῃσα ὠφελον (§ 271) P. ὠφειλήθην	ὠφείλῃκα
ὀφλισκάνω (§ 239) <i>incur, become responsible for</i>	ὀφλήσω	ὠφλον	ὠφλήκα ὠφλήμαι
πάσχω (§ 251) <i>suffer</i>	πείσομαι	ἔπαθον	πέπονθα
πείθω <i>persuade, Act.</i>	πείσω	ἔπεισα	πέπεικα
obey (M. and P.)	{ πείσομαι πεισθήσομαι	ἔπιθον (poet.) ἐπιθόμην (poet.) ἐπείσθην	Intr. πέποιθα πέπεισμαι
πέμπω (§ 107) <i>send, escort</i>	πέμψω	ἔπεμψα P. ἐπέμφθην	πέπομφα πέπεμμαι
ἐμ-πίμπλημι <i>fill</i>	ἐμ-πλήσω	ἐν-έπλησα P. ἐν-επλήσθην	ἐμ-πέπληκα ἐμ-πέπλησμαι

<sup>1</sup> Impv. ὀνησο, Opt. ὀναίμην, Inf. ὀνασθαι.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
ἔμ-πίμπρημι <i>set on fire</i>	ἔμ-πρήσω	ἐν-έπρησα P. ἐν-επρήσθην	ἔμ-πέπρημαι
πίνω <i>drink</i>	πίομαι <sup>1</sup> P. 3 pers. (κατ)-επόθη	ἔπιον (κατ)-επόθη	πέπωκα (προ)-πέποται
πίπτω (§ 286) <i>fall, be thrown</i>	πεσοῦμαι	ἔπεσον	πέπτωκα
πλάσσω (§ 282) <i>form, mould</i>	(ἀνα)-πλάσω	ἔπλασα M. ἐπλασάμην P. ἐπλάσθην	πέπλασμαι
πλέκω <i>plait, weave</i>	πλέξω	ἔπλεξα P. (ξυν)-επλάκην	πέπλεγμαι
πλέω (§ 142) <i>sail</i>	πλεύσομαι	ἔπλευσα P. Ptc. πεπλευσμένος	πέπλευκα
πνέω (§ 142) <i>breathe</i>	(ἐμ)-πνεύσομαι	ἔπνευσα	(ἐπι)-πέπνευκα
πυνθάνομαι (§ 240) <i>learn by enquiry</i>	πεύσομαι	ἐπυθόμην	πέπυσμαι
πωλῶ (-έω) <i>sell</i>	πωλήσω M. ἀπο-δώσομαι P. πεπράσσομαι	ἀπ-εδόμην ἐπράσθην	πέπρᾱκα πέπρᾱμαι
ῥέω (§ 142) <i>flow</i>	ῥυήσομαι	ἔρρύν	ἔρρῡκα
ῥήγνῡμι <i>break</i>	ῥήξω	ἔρρηξα ἐρράγην	Intr. (δι)-έρρωγα
ῥίπτω (§ 69) <i>throw, hurl</i>	ῥᾶψω	ἔρριψα P. ἐρρίφην	ἔρριφα ἔρριμμαι
σβέννῡμι Tr. <i>quench</i> , Intr. and P. <i>be quenched</i>	σβέσω	ἔσβεσα Intr. (ἀπ)-έσβην P. (ἀπ)-εσβέσθην	(ἀπ)-έσβηκα

<sup>1</sup> See page 263, footnote 3.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
(ἀπο)-σκεδάννυμι (§§ 180, 282) <i>scatter</i>	(ἀπο)-σκεδῶ (for -άω) P. (poet.)	(δι)-εσκεδάσα ἐσκεδάσθην	ἐσκεδάσμαι
σκοπῶ (-έω) <i>view, consider</i>	σκέψομαι	ἐσκεψάμην	ἔσκεμμαι
σπῶ (-άω) (§ 282) <i>pull</i>	σπάσω P. (δια)-σπασθή- σομαι	ἔσπασα (ἀν)-εσπάσθην	(ἀν)-έσπακα (δι)-έσπασμαι
σπείρω (§ 196) <i>sow</i>	σπερῶ	ἔσπειρα P. ἐσπάρην	ἔσπαρμαι
σπένδω, <i>pour</i> M. <i>make a truce</i>	σπείσω <sup>1</sup> σπείσομαι	ἔσπεισα ἐσπεισάμην	ἔσπεισμαι
(ἀπο)-στελλῶ (§ 196) <i>equip, despatch</i>	στελῶ (poet.) P. (ἀπο)-σταλή- σομαι	ἔστειλα (ἐπ)-εστάλην	(ἀπ)-έσταλκα M. & P. ἔσταλμαι
(ἀπο)-στερῶ (-έω) στερίσκω (§ 251) <i>deprive, rob</i>	στερήσω P. στερήσομαι	ἐστέρησα ἐστερήθην	(ἀπ)-εστέρηκα ἐστέρημαι
στρέφω <i>turn, twist round</i>	(δια)-στρέψω P. {	ἔστρεψα ἐστρέφθην ἐστράφην	M. & P. ἔστραμμαι
σπρώννυμι <i>spread, strew</i>	(ὑπο)-στρώσω	ἐστόρεσα	P. ἔστρωμαι
σφάζω (and σφάττω) <i>butcher</i> (§ 70)	σφάξω P. (ἀπο)-σφαγή- σομαι	ἔσφαξα (ἀπ)-εσφάγην	ἔσφαγμαι
σφάλλω (§ 196) <i>trip up, overthrow</i>	σφαλῶ	ἔσφηλα P. ἐσφάλην	ἔσφαλμαι

<sup>1</sup> For \*σπενδ-σω, cf. § 60 REM. 3, and p. 181, footnote 1.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
τείνω (§ 196) <i>stretch</i>	τενῶ	ἔτεινα P. ἐτάθην	M. and P. τέταμαι
τελῶ (-έω) (§ 281) <i>accomplish, pay</i>	τελῶ	ἐτέλεσα P. ἐτελέσθην <sup>1</sup>	τετέλεκα τετέλεσμαι <sup>1</sup>
τέμνω (§ 238) <i>cut</i>	τεμῶ	ἔτεμον P. ἐτμήθην	τέτμηκα τέτμημαι
τίθημι (§ 171) <i>place</i>	θήσω P. τεθήσομαι	ἔθηκα M. ἐθέμην ἐτέθην	τέθηκα τέθειμαι κεῖμαι (§ 195)
τίκτω (§ 286) <i>bring forth, beget</i>	τέξομαι	ἔτεκον	τέτοκα
τίνω (§ 238) <i>pay</i>	τείσω	ἔτεισα P. (ἐξ)-ετείσθην	τέτεικα (ἐκ)-τέτεισμαι
τιτρώσκω (§ 252) <i>wound</i>	(κατα)-τρώσω P. τρωθήσομαι	ἔτρωσα ἐτρώθην	τέτρωμαι
τρέπω <i>turn</i>	τρέψω M. and P. τρέψομαι	ἔτρεψα M. Trans. ἐτρεψάμην M. Intr. ἐτραπόμην P. { ἐτρέφθην ἐτράπην }	τέτροφα and τέτραφα τέτραμμαι
τρέφω <i>rear</i>	θρέψω <sup>2</sup> P. θρέψομαι	ἔθρεψα ἐτράφην <sup>2</sup>	τέτροφα (poet.) τέθραμμαι
τρέχω <i>run</i>	δραμοῦμαι (ἀπο)-θρέξομαι (poet.)	ἔδραμον	(κατα)-δεδράμηκα
τρίβω <i>rub</i>	τρίψω P. τρίψομαι	ἔτριψα ἐτρίβην	τέτριμμαι

<sup>1</sup> With personal Subjects the sense is *was, have been perfected*, i. e. *initiated in the Mysteries*.

<sup>2</sup> See p. 120 footnote.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
τυγχάνω (§ 240) <i>hit, meet with,</i> <i>happen</i>	τεύξομαι	ἔτυχον	τετύχηκα
τύπτω <i>strike</i>	τυπτήσω - πατάξω	ἐπάταξα	πέπληγα
P. τύπτομαι	τυπτήσομαι	ἐπλήγην or in compds. ἐπλάγην	πέπληγμαι
P. πληγήσομαι			
ὑπ-ισχνούμαι (-έο-) <i>promise</i>	ὑπο-σχήσομαι	ὑπ-εσχόμεν	ὑπ-έσχημαι
φαίνω (§ 196) Tr. <i>show</i> Intr. φαίνομαι <i>appear</i>	φανῶ φανήσομαι	ἔφην P. ἐφάνθην ἐφάνην	{ πέφην πέφασμαι
φέρω <i>bear, bring</i>	οἴσω M. and P. οἴσομαι	ἦνεγκα (p. 145) M. ἦνεγκάμην P. ἦνέχθην	{ ἐνήνοχα M. and P. ἐνήνεγμαι
φεύγω (§ 8, REM.) <i>flee</i>	φεύξομαι	ἔφυγον	πέφευγα
φημί <sup>1</sup> <i>say</i>	φήσω	ἔφην (rarely ἔφησα)	
φθάνω (§ 238) <i>anticipate</i>	φθήσομαι	ἔφθασα ἔφθην	
φθείρω (§ 196) <i>destroy</i>	φθερῶ	ἔφθειρα P. ἐφθάρην	(δι)-έφθαρκα ἔφθαρμαι
φύω Trans. <i>beget</i> Intr. φύομαι, <i>be</i> <i>born, spring</i>	φύσω φύσομαι	ἔφῡσα ἔφῡν (§ 99)	πέφῡκα

<sup>1</sup> φάθι, φῶ, φαίην, φάναι, φάσκων; for the inflexion of the Impf. used as Aor. ἔφην see § 161.

<i>Present.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Perfect.</i>
χαίρω <i>rejoice</i>	χαιρήσω	ἔχαρην	κεχάρηκα
χέω (§ 142) <i>pour</i>	χέω	ἔχεα P. (κατ)-εχύθην	M. and P. κέχυμαι
χρῶ (-άω) (§ 264) <i>give an oracle</i>	χρήσω	ἔχρησα P. ἐχρήσθην	
χρῶμαι (§ 263) <i>have intercourse with, use, deal with</i>	χρήσομαι	ἐχρησάμην P. ἐχρήσθην	} M. and P. κέχυμαι
ὠθῶ (-έω) <i>push</i>	ὤσω M. ὠσομαι P. ὠσθήσομαι	ἔωσα <sup>1</sup> ἔωσάμην ἔώσθην	} M. and P. ἔωσμαι
ὠνοῦμαι (-έομαι) <i>buy</i>	ὠνήσομαι	M. ἐπριάμην P. ἐωνήθην	} M. and P. ἐώνημαι

<sup>1</sup> Cf. § 201.



# GENERAL VOCABULARIES

## A. GREEK-ENGLISH

1. **Verbs** are given by their Infinitive Present. In the case of a few Verbs, where this Infinitive was not used by Attic authors, the 2nd Aor. or Perf. Infinitive is given instead. Where the Pres. Inf. is Perispomenon, the Verb is contracted and will be conjugated like φιλεῖν, τῖμᾶν, or δηλοῦν.

2. This Vocabulary gives only the **meaning and construction** of the Verbs. The **Principal Parts** are not given here; they will be found in the Table of Verbs. Those of Compound Verbs are of course formed from those of the uncompounded Verbs; e.g. for the parts of ἐσ-βαίνειν, consult the Table of Verbs under βαίνειν. Sections in the body of the book which are cited contain information which is not given in the Table of Verbs.

Augmented forms, which present any difficulty, such as ἔλιπον, ἔπεσον will be found under the unaugmented Stem, as λιπ- πεσ-.

3. Trans., i.e. Transitive, means that the Verb is regularly used **with a direct Object in the Acc.** Intr., i.e. Intransitive, means that the Verb is regularly used **without a direct Object.** These terms are added only where the English meaning given is not enough to make the use of the Verb clear.

4. It is often convenient to show the **construction** of a Verb by using the Cases of τις, τι; when two Cases are given the first generally denotes a person, the second a thing, e.g.

αἰτιᾶσθαι τινά τινος, *to accuse one of something.*

ἐπιτρέπειν τινί τι, *to entrust something to one.*

5. To Nouns of the **Third** Declension the Genitive is added **except to**

- (a) Neuter Nouns in -μα which are all like σῶμα, p. 58.
- (b) Neuter Nouns in -ος which are all like γένος, p. 84.

6. To Nouns of the other Declensions the Genitive is not added since

- (a) Nouns of the **First** Declension in -ᾱ are all like χώρα, p. 24.
- (b) Nouns of the **First** Declension in -η are all like νίκη, p. 24.
- (c) Nouns of the **First** Declension in -ᾱς are all like νεανίᾱς, p. 32.
- (d) Nouns of the **First** Declension in -ης are all like ναύτης, or the Proper Names given on p. 32.
- (e) Nouns of the **First** Declension in -α are all like μοῖρα or μουσα, p. 44.
- (f) Nouns of the **Second** Declension are all like λόγος or δῶρον, p. 14, or νεώς, p. 170.

7. To Adjectives the Nom. Fem. and Neut. endings are added. In the case of a few difficult Adjectives the Genitive Singular is given.

8. The following abbreviations should be noted:

*i. e.*, *id est*, 'that is, that is to say'.

*sc.* Lat. *scilicet*, *i. e.* 'understand', as in ἡ διάλεκτος, *sc.* γλῶσσα, 'the conversationally-spoken (tongue)', *i. e.* the local dialect.

*euphem.* 'by euphemism', *i. e.* the characteristic Greek habit of calling terrible things by the kindest of their epithets, e. g. αἱ Εὐμενίδες, *the kindly Goddesses*, denoting the Furies.

*ident.* 'identical with'.

*lit.* 'literally, meaning by derivation'.

*metaph.* 'by a metaphor'.

*orig.* 'original' or 'originally'.

## A

ἀ- in compds., *not, without*, as in ἀ-δικος, *without justice, unjust*, from δίκη, *law, justice*; before a vowel ἀν-, as in ἀν-επιεικής, *un-reasonable*; often called 'ἀ-privative'. It is the same as the Eng. syllable *un-*, both containing the shortest form of the Indo-Eur. negative *ne*, Lat. *ne-*, as in *nescio*; cf. p. 131, footnote 1, § 130 NOTE.

ἀγαθός, ἡ, ὄν, *good, noble*.

ἀγάλλειν, *glorify*; Mid. *exult, pride oneself*.

ἀγαλμα (τό), *gift to a god, esp. a statue or other sculpture*.

ἀγαλματοποιός (ὁ), *sculptor*.

Ἀγαμέμνων, -ονος (ὁ), *Agamemnon*.

ἀγῶν, *very much, too much*.

ἀγανακτεῖν, *to be vexed*.

ἀγαπᾶν, *be content, well-pleased with, love*.

Ἀγαρίστη (ἡ), *Agariste*.

ἀγγελία (ἡ), *message, tidings*.

ἀγγέλλειν, *announce, report*.

ἄγγελος (ὁ, ἡ), *messenger*.

Ἀγγλία (ἡ), *England*.

ἄγειν, *keep on the move, drive, lead*.

ἀγείρειν, *collect*.

ἄγκων, ὦνος (ὁ), *nook, angle*.

ἄγνως, -ῶτος (ὁ, ἡ), *unknown, obscure*.

ἀγορά (ἡ), *market-place, place of assembly*; hence

ἀγορεύειν (p. 263, footnote 4), *speak in public*.

ἀγορή, Ionic for ἀγορά.

ἀγρίως, *brutally, cruelly*.

ἄγρικός, ὄν, *boorish, ill-mannered*.

ἀγρός (ὁ), *field*; in pl. *lands, farm*.

ἀγρότερος, Fem. Adj. (poet.) *rustic*.

ἄγών, -ῶνος (ὁ), *contest*.

ἀγωνίζεσθαι, *contend*.

ᾄδειν, Attic for ἀείδειν, *sing*; (in poets) *sing about, describe in song*.

ἄδελφός (ὁ), *brother*.

ἀ-δεῶς, *without fear, confidently*.

ἀ-δηλος, ὄν, *not clear, invisible, obscure, doubtful*.

ἀ-δικεῖν, Trans. and Intr., *injure, do wrong, act unjustly*.

ἀ-δικία (ἡ), *wrong-doing, injustice*.

ἀ-δικος, ὄν, *unjust, unrighteous*.

ἀ-δίκως, *unjustly*.

ἀ-δύνατος, ὄν, *unable, incapable*.

ἀεί, *continually, repeatedly, successively, always*.

ἀείδειν, old and poet. for ᾄδειν.

ἀ-εικής, ἔς, *unseemly, shameful*.

ἀετός (ὁ), *eagle*; in sculpture, *pediment*.

ἁλδών, -όνος (ὁ, ἡ), *nightingale*.

ἀ-θάνατος, ὄν, *immortal*; the ἀ- was orig. short but, following Homer, the poets lengthened it for metrical convenience, just as the Roman poets lengthened the first syllable of *Italia*.

Ἀθηνᾶ, ᾤς (ἡ), *the goddess Athena*.

Ἀθῆναι, ὦν (αἱ), *the city of Athens*.

Ἀθήνησιν, (locative) *at Athens*.

Ἀθῆναιον (τό), *an area sacred to Athena* (sometimes containing a chapel or temple).

Ἀθηναῖος, ᾤ, ὄν, *Athenian*.

ἀθλητικός, *athletic*.

ἄθλον (τό), *prize*.

ἄθλος (ὁ) (poet.), *toil, contest of strength*.

ἀ-θυμεῖν, *be disheartened, despondent*.

Αἴας, -αντος (ὁ), *Ajax*.

Αἰγαῖος, ᾤ, ὄν, *Aegean*; ὁ Αἶγ., *the Aegean sea*.

Αἰγάλεος (ὁ), *Mt. Aegaleus*.

αἰγιαλός (ὁ), *the sea-shore*.

Αἰγύπτιος, ᾤ, ὄν, *Egyptian*.

αἰδέεσθαι, § 281, *respect, revere*; with Inf. *be ashamed or afraid to do a thing*.

Ἅιδης, ᾗδης, -ου (ὁ), *Hades* or *Pluto*, p. 137; from ἄ- and ἱδ- to see, lit. *the Unseen*.

αἰδώς, -ους (ῆ), *sense of shame, modesty, respect*, § 98.

αἰθήρ, -έρος (ὁ), *upper air*.

αἷμα (τό), *blood*.

Αἰνεάδης (ὁ), *son of Aeneas*.

αἰνιγμα (τό), *dark saying*.

αἶξ, αἰγός (ὁ, ῆ), *goat*.

Αἰολίς, -ίδος, f. Adj. *Aeolian*.

αἰρεῖν, *take*; Mid. *choose*; Pass. *be chosen or taken*, § 297.

αἶρειν, *raise, lift*; Mid. *undertake, begin, rise*, § 196.

αἶρεσις, -εως (ῆ), *choice*.

αἰσθάνεσθαι, *perceive (with the senses), feel, be aware of, with Acc. or Gen.*, § 211.

Αἰσχίνης (ὁ), *Aeschines*, § 79.

αἰσχος (τό), *shame, disgrace*.

αἰσχρόν (τό), *ugliness, dishonour*.

αἰσχρός, ᾧ, ὄν, *ugly, base, shameful*.

Αἰσχύλος (ὁ), *Aeschylus*.

αἰσχύνειν, *disfigure, put to shame*; Mid. *be ashamed*, § 196.

αἰσχύνῃ (ῆ), *shame, disgrace*.

αἰτεῖν, *ask, beg*.

αἰτία (ῆ), *charge, accusation*; hence *responsibility, cause*.

αἰτιάσθαι, *accuse, with Acc. and Gen.*, § 217.

αἰφνίδιος, ὄν, *unforeseen, sudden*.

αἶψα (poet.), *swiftly*.

ἄ-κέρατος, ὄν, *entire, unharmed*.

ἀκμάζειν, *be at one's prime, flourish*.

ἀκμή (ῆ), *prime, bloom*.

ἀκοή (ῆ), *hearsay, report*.

ἀκούειν, with Gen. of Pers., p. 201, and often Accus. of thing, *hear*.

ἄκουσίως, *unwillingly*.

ἄ-κρατής, ἐς, *without self-control, incontinent*.

ἀκριβής, ἐς, *exact, accurate*.

ἀκροᾶσθαι, *listen [to, with Gen.]*, p. 201.

ἀκρόπολις, -εως (ῆ), *citadel, Acropolis*.

ἄκων, -ουσα, -ον, *unwilling*.

ἄλγειν, Intr., *suffer, grieve*.

ἄλγεινός, ῆ, ὄν, *painful*, § 114.

ἄλγος (τό), *pain, grief*.

ἀλγοῦσα, Pres. Partic. Fem., *suffering pain*.

Ἀλέξανδρος (ὁ), *Alexander*.

ἀ-λήθεια (ῆ), *truth*.

ἀ-ληθής, ἐς, *true*; lit. *forgetting, from λήθη*.

ἀ-ληθώς, *truly*.

ἄλιεύς, -έως (ὁ), *fisherman*.

ἀ-λίμενος, ὄν, *without harbour*.

ἀλίπλακτος (poet.), *beaten by the sea, from ἄλς and πλήσσω* (Dor. and old Gk. *πλάσσω*).

ἀλίσκεσθαι, *be taken, caught, found guilty*, § 218.

Ἀλκαῖος (ὁ), *Alcaeus, a lyric poet*, p. 125.

Ἀλκιβιάδης (ὁ), § 79, *Alcibiades*.

Ἀλκμαίων, -ωνος (ὁ), *Alcmaeon*.

Ἀλκμαιωνίδης (ὁ), § 79, *son or descendant of Alcmaeon*.

ἄλλά, *but (after or before a Negative sentence)*.

ἄλλεσθαι, *leap*.

ἄλλῃ, *by another way, elsewhere*.

ἄλλήλους, ἀς, α, *one another*.

ἄλλοθεν, *from another place*.

ἄλλος, ῆ, ο, *other, different*, pp. 35, 185 footnote.

ἄλλοσε, *in another direction*.

ἄλλότριος, ἀ, ὄν, *belonging to another, foreign, alien, strange*.

ἄλλοτριουν, *to alienate*.

ἄλλως, *in another way*.

ἄλλως τε καί, followed by an Adverbial clause or phrase (lit. *both in other ways and*), especially.

ἄλμη (ῆ), *sea-water*.

ἄλμυρός, ᾧ, ὄν, Adj., *salt*.

ἄλόγ (ῆ), *aloe*.

άλους, οὔσα, ὄν, see ἀλίσκεσθαι, p. 226.

ἄλοχος (ὁ, ἡ) (poet.), husband, wife.

ἅλς, ἅλός (ὁ) (also fem. in poetry), salt; in oblique cases, sea.

ἄλῶναι, see ἀλίσκεσθαι, p. 226.

ἄλωσις, a taking, capture.

ἅμα, at the same time, together; as Prep. with Dat., together with.

ἁμαρτάνειν, miss, err, with Gen., p. 201.

\*Ἀμᾶσις (ὁ), Amasis, a king of Egypt.

ἁμαυρός, ἄ, ὄν, dark, blind.

ἁμείνων, ὄν, better, p. 120.

ἄμμι, Aeolic for ἡμῖν.

ἁμουσιᾶ (ἡ), lack of education, ignorance of Art.

ἄμπελος (ἡ), vine.

ἁμύνειν, Trans., ward off, beat back, with Acc. of the enemy or the danger and Dat. (poet. Gen.) of the person defended; Mid. ward off from oneself, requite, punish, with Acc. of the enemy or the danger.

ἁμφί with Gen., and in prose mostly with Acc. of the person, on both sides of, about, around.

ἁμφιβάλλειν (poet.), to cast around, τινί τι; Mid. throw or put round oneself, or for oneself.

ἁμφοτέρως, ἄ, ὄν, each or both of two; in plur. both, both parties.

ἄν, Particle, in that case, in these circumstances, but generally represented by the construction of the English sentence, not by any one word in it, pp. 224, 225, 236.

ἀνά with Acc., up, up along.

ἀναβαίνειν, go up, go on board (a ship), mount (a horse).

ἀναβιβάζεσθαι, make to go on board.

ἀν-άγειν, lead up; Mid. put out to sea. ἀνα-γινώσκειν, read (lit. recognise again).

ἀναγκάζειν, compel, force; often with Inf. added, ἀναγκάζω σέ ἀπιέναι, I force you to go away.

ἀναγκαῖος, ἄ, ὄν, necessary.

ἀνάγκη (ἡ), pressure (of circumstances), necessity.

ἀναδεῖν, bind up.

ἀνα-θαρσεῖν, regain courage.

ἀν-αιρεῖν, destroy, from αἰρεῖν.

ἀν-αίσθητος, ὄν, unfeeling, brutal (lit. not perceiving), without artistic or moral sense.

ἀνα-κομίζειν, carry back; Mid. carry back home.

ἀνα-κρεμαννύναι, hang up, § 282.

ἀνα-λαμβάνειν, take up, pick up (something forgotten or interrupted).

ἀν-ἄλουν, ἀν-ἄλίσκειν, spend.

ἀνα-μένειν, await.

ἀνα-μνησκειν, remind, τινά τι or τινά τινος; Mid. recall, mention, with Gen. § 211.

ἀν-άντης, ἐς, uphill, steep.

ἀναξ, ἀνακτος (ὁ), king.

ἀνά-παυλα (ἡ), rest, relief, declined like μοῦσα, § 40.

ἀνα-πυνθάνεσθαι, Trans., inquire closely into.

ἀνα-σκευάζειν, Trans., pack up (baggage); Mid. Intr. break camp.

ἀνα-στᾶς, see ἀνιστάναι, having stood up, having departed.

ἀνα-σταυροῦν, crucify, impale.

ἀνα-τιθέναι, offer up, dedicate.

ἀνα-φύειν, Trans. in Pres. Fut. and 1st Aor. Act., make to grow; Intr. in 2nd Aor. and Perf. Act. and in Mid., grow up.

ἀνα-χώρησις, -εως, (ἡ), means of or place of retreat.

ἀνδρα-ποδίζειν, enslave; lit. put a man in fetters (ἀνὴρ and ποδίζειν).

ἀνδρείῳ (ῆ), *manliness, courage.*

ἀνδρείος, ᾱ, *on, manly, brave.*

ἀνδρείως, *bravely.*

ἀν-εἰπεῖν, 2nd Aor., *proclaim.*

ἀν-ελθεῖν, 2nd Aor., *come up.*

ἄνεμος (ὅ), *wind.*

ἀν-επιεικής, ἐς, *unfair, unreasonable.*

ἀν-έστην, *see ἀνιστάναι.*

ἀνευ, with Gen., *without.*

ἀν-έχειν, Trans., *hold up*; Intr. *restrain oneself*; Mid. *endure.*

ἀν-ήκεστος, *on, irremediable.*

ἄνθρωπος, ἀνδρός (ὅ), *man, husband,* p. 67.

ἀνθ-ιστάναι, Act. Trans. (§ 170), *set in opposition*; Act. Intrans. (§ 170) and Mid. *resist, withstand.*

ἄνθος (τό), *flower, bloom.*

ἀνθρώπινος, η, *on, human.*

ἄνθρωπος (ὅ, ῆ), *human being, in pl. mankind, men.*

ἀν-ιέναι, *let go back, slacken, relax.*

ἀν-ιστάναι, Act. Trans. (p. 163), *rouse*; Intr. and Mid. *stand up, rise.*

ἀν-οίγειν, ἀνοίγνυμαι, *open, §§ 180 and 201.*

ἀ-νομία (ῆ), *lawlessness.*

ἀν-ορθοῦν, *restore, rebuild.*

ἄ-νους, -νουν, *senseless, foolish.*

ἀντί with Gen., *instead of.*

ἀντι-παρα-τάσσεσθαι, Mid., *arrange one's army against.*

ἀνύτειν, *finish, accomplish.*

ἄνω, *up, upwards.*

ἀνώγειν (τό), *upper floor, room.*

ἄξιος, ᾱ, *on, worthy, worth.*

ἄξιον, *deem worthy, think right, expect.*

ἄξιωμα (τό), *reputation.*

ἄ-ξύνετος, *on, unintelligible, foolish.*

ἀπ-άγειν, *lead off.*

ἀπ-αγορεύειν (p. 263, footnote 4), *forbid (§ 311).*

ἀπ-αιτεῖν, *demand back.*

ἀπ-αλλάσσειν, *make quit of, free from, with Acc. and Gen.*

ἅπαξ, *once, once for all.*

ἀ-παράσκευος, *on, unprepared.*

ἀπ-αρνεῖσθαι, *to deny (§ 311).*

ἅπᾱς, ἅπᾱσα, ἅπαν, *all, every.*

ἁπατᾶν, *deceive.*

ἀπ-έδειξα, *see ἀποδεικνύναι.*

ἀπ-έδραμον, *see ἀποτρέχειν.*

ἀπ-έθανον, *see ἀποθνήσκειν.*

ἀπ-εἶναι, *be away, absent, have gone away.*

ἀπ-ειπεῖν, *forbid, faint, fail.*

ἄ-πειρος, *on, with Gen., ignorant of, without experience of.*

ἀπ-ελθεῖν, 2nd Aor. Infin., *come away.*

ἀπ-έπλευσα, *see ἀποπλεῖν.*

ἀπ-έχειν, Intr., *be distant from.*

ἀπ-εχθάνεσθαι, *become estranged.*

ἀπ-ήλθον, *see ἀπελθεῖν.*

ἀπιστεῖν, *disbelieve, with Dat.*

ἄ-πιστος, *on, faithless, incredible.*

ἅπλοῦς, ῆ, οὖν, *single, simple.*

ἀπό with Gen., *from, away from*; ἄφ' οὗ, *since, p. 190.*

ἀπο-βαίνειν, *step off, go away, dismount*; *turn out, come off.*

ἀπο-βάλλειν, *throw away.*

ἀπό-βασις (ῆ), *disembarking, landing.*

ἀπο-δεικνύναι, *show, display.*

ἀπο-δημεῖν, *go abroad.*

ἀπο-διδόναι, *give back, pay*; Mid. *sell.*

ἀπο-διδράσκειν, *run away.*

ἀπο-θνήσκειν, *die, be killed.*

ἀπ-οικία (ῆ), *colony.*

ἀπ-οίχεσθαι, *be gone, have vanished.*

ἀπο-καθ-ιστάναι, *re-instate, set back in its former place (§ 170).*

ἀπο-κομίζεσθαι, *carry away home.*

ἀπο-κρίνεσθαι, *answer.*

ἀπο-κτείνειν, *kill.*

ἀπο-λαύειν, *enjoy, with Gen.*

ἀπο-λείπειν, Trans., *desert.*

ἀπ-ολλύναι, *destroy, lose*; Mid. *perish*.

Ἀπόλλων, -ωνος (ὁ), *Apollo*.

ἀπο-λογεῖσθαι, Intr., *make a defence, make excuse*.

ἀπο-λύειν, Trans., *set free*; Mid. Intr. *clear oneself*.

ἀπο-νέμειν, *apportion*.

ἀπο-νοστεῖν, Intr., *return, come home*.

ἀπο-πειρᾶσθαι, *make trial of*, with Gen.

ἀπο-πέμπειν, *send away*.

ἀπο-πλεῖν, *sail away*.

ἀ-πορεῖν, *be at a loss, be in difficulty*.

ἀ-πορίᾱ (ἡ), *difficulty, straits*.

ἀπο-ρρίπτειν, *cast, throw away*.

ἀπο-ορχεῖσθαι, Trans., *dance away, destroy by dancing*.

ἀπο-σκεδαννύναι, *scatter*.

ἀπό-σπασμα (τό), *fragment*.

ἀπο-στέλλειν, *send off, equip*.

ἀπο-στερεῖν, *rob, deprive*, § 251.

ἀπο-σφάλλειν, *turn astray*; Pass. *be disappointed of*.

ἀπο-τρέπειν, Trans., *turn aside*.

ἀπο-φαίνειν, Trans., *show forth, reveal*.

ἀπο-φεύγειν, *flee away, escape, be acquitted*.

ἀπο-χωρεῖν, *retreat, withdraw*.

ἀ-πράκτος, *on, effecting nothing, having no success*.

ἄπτειν, *fit, kindle, light*; Mid. *touch*, with Gen. (§ 211).

ἀπύ, *Aeolic for ἀπό, Adv. back*.

ἀπ-ωθεῖν, *thrust away, repulse*.

ἀπ-ωλόμην, *see ἀπ-ολλύναι*.

ἄρα, *then, as it seems, after all*.

ἄρα, *then, always in a question*; ἄρ' οὐ = Lat. *nonne* (*expecting a positive answer*); ἄρα μή = Lat. *num, surely not?*

ἄρᾱεν, *it is fixed*, § 104 REM.

ἄράσσειν, *strike hard*.

Ἀραψ, -αβος (ὁ), *Arab*.

ἀργός, *ὄν, idle*.

ἀργύριον (τό), *piece of silver, money*.  
ἄργυρος (ὁ), *silver*.

ἀργυροῦς, ἄ, οὖν, *made of silver*, § 144.

ἀρέσκειν with Dat., *please*.

ἀρεστῶς, *pleasingly*.

ἀρετή (ἡ), *valour, goodness, virtue*.

Ἀριάδνη (ἡ), *Ariadne, daughter of Minos*, p. 29.

ἄριστα, Adv., *best*.

ἀριστεία (τά), *the prize of valour*.

ἀριστερά (ἡ), *sc. χεῖρ, the left hand*.

Ἀριστοτέλης (ὁ), *Aristotle*, § 79.

Ἀρκαδιᾱ (ἡ), *Arcadia*.

ἀρκεῖν, *assist, suffice*, with Dat.

ἄρμα (τό) (poet.), *chariot*.

ἀρμόζειν, *adjust, set in order*.

ἀρπάζειν, *seize*.

Ἄρτεμισιον (τό), *Artemisium*.

ἀρτίως, *recently*.

ἀρχαῖκός, *ὄν, old-fashioned*.

ἀρχεῖν with Gen., *be the first, initiate, begin, rule*.

ἀρχή (ἡ), *beginning, first place, sovereignty*.

ἀρχιτέκτων, -ονος (ὁ), *master-builder*.

ἀρχων, -οντος (ὁ), *leader, ruler, captain*; the title of a magistracy at Athens.

ἀ-σαφής, *ἐς, not clear, indistinct*.

ἀ-σβεστος, *ον, unquenchable*.

ἀ-σεβής, *ἐς, impious*.

ἀσεβῶς, *impiously*.

ἀ-σημος, *ον, indistinct*.

Ἀσιᾱ (ἡ), *Asia*.

ἄσκος (ὁ), *leather bag*.

ἀσπίς, -ίδος (ἡ), *shield*.

ἄσσα, *see τις*, p. 59 footnote.

ἄστν, -εως (τό), *town, the city*, § 82.

ἀ-σφάλεια (ἡ), *safety*.

ἀ-σφαλής, *ἐς, steadfast, safe*.

ἀσφόδελος (ὁ), *asphodel*.

ἄτε with Partc., *inasmuch as*, p. 272.

ἀ-τεχνῶς, *simply, absolutely*.

ἀ-τίμος, *ον, dishonoured*.

ἀτμός (ὁ), *steam, vapour.*

ἄ-τοπος, *ov, extraordinary, absurd ;*  
lit. *belonging to no place, out-*  
*landish.*

ἄτρακτος (ὁ), *spindle.*

ἄττα, see *τις*, p. 59 footnote.

Ἀττική (ἡ), *Attica.*

Ἀττικός, ἡ, ὄν, *Attic, belonging to*  
*Athens, worthy of Athens.*

αὖ, αὖθις, *again, once more.*

αὐλά, *Doric for αὐλή.*

αὐλεῖν, *Intr., play the flute.*

αὐλή (ἡ), *enclosure, courtyard.*

αὐλητής (ὁ), *flute-player.*

αὐλητρίς, ἰδος (ἡ), *flute-girl.*

αὐξάνειν, *make to grow, increase.*

αὔριον, *to-morrow.*

αὐτή (ἡ), *war-cry.*

αὐτίκα, *immediately.*

αὐτοκράτωρ, -οπος, *having absolute*  
*power.*

αὐτονομία (ἡ), *independence, self-*  
*government.*

αὐτόνομος, *ov, independent, self-*  
*governing.*

αὐτός, αὐτή, αὐτό, § 38, *self ; in*  
*oblique cases, him, her, it, &c.,*  
*§ 96.*

ὁ αὐτός, *the same, § 38.*

αὐτοῦ, αὐτῆς, αὐτῶν, *his, her, their,*  
*§ 96.*

αὐτόχθων, *Gen. -ονος, native of the*  
*soil.*

αὔως, *Aeolic for ἔως, dawn.*

ἀφ-αιρεῖσθαι, *Mid., take away,*  
*deprive, τινά τι.*

ἀ-φανής, *ἐς, unseen, obscure.*

ἀ-φθόνως, *ungrudgingly.*

ἀφ-εῖναι, *let go away, dismiss.*

ἀφ-ικνεῖσθαι, *arrive.*

ἀφ-ιστάναι, *Act. Trans. (§ 170),*  
*make to stand away, make to re-*  
*volt ; Intr. and Mid. withdraw*  
*from, revolt.*

ἄφνω, *unawares, of a sudden.*

ἀφ-ορμή (ἡ), *starting-point, base of*  
*operation.*

ἀ-φορο-λόγητος, -ον, *not counted*  
*for tribute, not liable to tribute.*

Ἀφροδίτη (ἡ), *Aphrodītē, goddess*  
*of Love.*

ἄφρόνως, *foolishly.*

ἀφρούρητος, *ov, unguarded, free*  
*from garrisons (Plutarch).*

ἄφρων, *ov, foolish.*

ἄφύη (ἡ), *small fish, sardine.*

Ἀχαιός, ἄ, ὄν, *Achaean.*

ἄχθεσθαι, *be vexed.*

ἄχθος (τό), *load, burden.*

## B

Βαβυλών, ὦνος (ἡ), *Babylon.*

βαθύς, εἶα, ὕ, *deep.*

βαίνω, *set foot, go, come.*

βάλλω, *throw, shoot, pelt.*

βάπτειν, *dip.*

βαρβαρικός, ἡ, ὄν, *barbarous.*

βάρβαρος, *ov, foreign, barbarous.*

βαρυδαίμων, -ονος, *crushed, doomed.*

βαρύς, εἶα, ὕ, *heavy.*

βάς, βάσα, βάν, see *βαίνειν,*  
*§ 100.*

βασανίζειν, *test, prove, examine by*  
*torture (βάσανος, touch-stone, tor-*  
*ture)*

βασιλεῖα (ἡ), *kingdom, dominion.*

βασιλεῖν, *be king or queen ; with*  
*Gen. reign over.*

βασιλεύς, -έως (ὁ), *king.*

βασιλικός, ἡ, ὄν, *royal, kingly.*

βασιλικῶς, *royally.*

βέβαιος, *ov ; also ἄ, ov, firm, sure.*

βεβαίως, *firmly.*

βελτίων, *ov, better.*

βήναι, see *βαίνειν, § 100.*

βήσσειν, *to cough.*

βιά (ἡ), *force, violence*.  
 βιβάζειν, *make to go, make to mount*.  
 βιβλίον (τό), *book*.  
 βίος (ὁ), *life*.  
 βλάπτειν, *to hurt, harm*, § 69.  
 βλαστός (ὁ), *bud, shoot*.  
 βλέπειν, *to look*.  
 βοᾶν, *to shout*.  
 βοή (ἡ), *cry, shout*.  
 βοηθεῖν with Dat., *come to help*.  
 Βοιωτός (ὁ), *Boeotian*.  
 βορείος, ἄ, *on, northern*.  
 βότρυς, -υος (ὁ), *bunch of grapes*.  
 βούλεσθαι, *wish*, § 229.  
 βουλεύειν, *plan, decide, determine*;  
 Mid. *deliberate*.  
 βοῦς, βοός (ὁ, ἡ), *ox, cow*, § 97.  
 βραδέως, *slowly*.  
 βραδύς, εἰα, ὑ, *slow*, § 84.  
 βραχύς, εἰα, ὑ, *short*, § 84.  
 βρέφος (τό), *babe*.  
 βρέχειν, *moisten, wet*.  
 βρύχιος, ἄ, *on, (poet.) Adj., from the depths of the sea*.  
 Βυζάντιον (τό), *Byzantium*.  
 βωμός (ὁ), *altar*.

## Γ

Γάδεια (τά), *Cádiz*.  
 γάλα, γάλακτος (τό), *milk*, § 55.  
 γαμβρός (ὁ), *son-in-law*.  
 γαμεῖν, *marry*, Act. Trans., § 197,  
 of the man; Mid. with Dat.,  
 of the woman.  
 γάρ (second word), *in fact, for*.  
 γάρ, with ἡ preceding, *for verily*.  
 γε (enclitic), *at least, at any rate*.  
 γεῖαθα, Dor. for γέγηθα, see  
 γηθεῖν.  
 γέγονα, see γίγνεσθαι.

γελᾶν, *to laugh*, § 282.  
 γέλως, -ωτος (ὁ), *laughter*.  
 γεν-. For verb-forms with γεν-  
 see γίγνεσθαι.  
 γενεά (ἡ), *family, race, nationality*.  
 γενναῖος, ἄ, *on, noble*.  
 γεννᾶν, *beget*; Pass. *be born*.  
 γένος (τό), *race, kind, class*.  
 γεραίος, ἄ, *όν, old, aged*.  
 γέρας, *ως (τό), prerogative, privilege, office*, § 80.  
 γέρων, -οντος (ὁ), *old man*.  
 γεύεσθαι, *to taste, with Gen.*  
 γέφυρα (ἡ), *bridge*, § 40.  
 γεωργός (ὁ), *husbandman*.  
 γῆ (ἡ), *earth*.  
 γηθεῖν, Pf. γέγηθα, *rejoice*.  
 γηράσκειν, *grow old*.  
 γίγας, -αντος (ὁ), *giant*.  
 γίγνεσθαι, *become, grow*, § 286.  
 γινώσκειν, *learn, recognise, come to understand*, § 252.  
 Γλαυκῶπις, -ιδος (ἡ), *the gleaming-eyed one, Athena*. The Athenians associated Athene and this name for her with the owl (γλαῦξ); but the earliest meaning of the name, as of the parallel name of Hera, Βοῶπις, is hard to determine.  
 γλυκύς, εἰα, ὑ, *sweet*, § 84.  
 γλῶσσα (ἡ), *tongue, speech, like μούσα*, § 40.  
 γνούς, Partc., § 100, see γινώσκειν.  
 γνώμη (ἡ), *thought, judgement, purpose*.  
 γνῶναι, § 100, see γινώσκειν.  
 γονεύς, -έως (ὁ), *parent, father*.  
 γόνυ, γόνυτος (τό), *knee*, p. 172.  
 γράμμα (τό), *mark, writing, letter*  
 pl. *letters, learning*.  
 γραμματικός (ὁ), *a grammarian*.  
 γραῦς, γραῖς (ἡ), *old woman*, § 97 REM.  
 γράφειν, Trans., *write*; Mid. Trans. *bring (a criminal) to trial, indict*; cf. § 217.

γραφή (ἡ), *writing, drawing; indictment.*

γυνή, γυναῖκος (ἡ), § 53, *wife, woman; in Voc. in respectful address, lady.*

### Δ

δαίμων, -ονος (ὁ), *divine being; often protecting deity.*

δαῖς, δαιτός (ἡ), *poet., feast, food.*

δάκνειν, *bite, § 238.*

δάκρυ (τό), § 81, *poet. for δάκρυον (τό), tear.*

δακρύνειν, *Intrans., weep.*

δάκρυον (τό), *tear.*

δακτύλιος (ὁ), *ring.*

δάκτυλος (ὁ), *finger.*

δαμάζειν or δαμάν (both *poet.*), *overpower, subdue.*

δανείζειν, *lend; Mid. borrow.*

δαπανᾶν, *to spend money, pay the expense.*

δαπάνη (ἡ), *expense, cost.*

Δαρείος (ὁ), *Darius, King of Persia, p. 246.*

δέ (second word), *but, now, further. δ' οὖν (second word), however, be that as it may, to resume.*

δέδια, *see δέδοικα.*

δεδίναί, *to fear.*

δεδογμένον, *it being resolved, § 308.*

δέδοικα, *Perf. used as Pres., also δέδια, I fear, § 104 REM.*

δεῖ (Impf. ἔδει), *it is necessary, one must; with Gen. there is need of.*

δεῖγμα (τό), *exhibition, sample, foretaste.*

δεικνύναι, *show, point out, § 178.*

δειλιά (ἡ), *cowardice.*

δειλός, ἡ, ὄν, *cowardly.*

δεῖν, *bind, § 142.*

δεῖν, *to need, with Gen.; see also δεῖ, § 142.*

δεινός, ἡ, ὄν, *terrible, fearsome, strange.*

δείξειν, *see δεικνύναι.*

δειπνεῖν, *dine, make a meal.*

δείπνον (τό), *dinner.*

δεῖσθαι, *with Gen., need; also beg.*

δεισιδαίμων, *ον, Gen. -ονος, deity-fearing, superstitious.*

δείσομαι, *see δέδοικα.*

δέκα, *Indecl., ten.*

δέκατος, *η, ον, tenth.*

δελφίς, -ῖνος (ὁ), *dolphin.*

Δελφίς, -ῖδος (ἡ), *Delphian woman.*

Δελφοί (αἱ), *Delphi, the place; but οἱ Δελφοί, the Delphians.*

δένδρον (τό), *tree, p. 172.*

δέον, *it being necessary, § 308.*

δεσμός (ὁ), *chain, p. 172.*

δεσμωτήριον (τό), *prison.*

δεσμώτης (ὁ), *prisoner.*

δεσπότης (ὁ), *master, lord, prince.*

δεῦρο, *hither.*

δεύτερον, *secondly.*

δεύτερος, *ᾱ, ον, second.*

δέχεσθαι, *receive, accept.*

δῆ (particle of emphasis, standing after word emphasized), *indeed, yes.*

δηῖον, *destroy, ravage.*

Δῆλος (ἡ), *the island of Delos, in the Aegean.*

δῆλος, *η, ον, visible, clear.*

δηλοῦν, *show, reveal, §§ 134, 155.*

δημεύειν, *confiscate, declare public property.*

Δημήτηρ, -τερος and -τρος (ἡ), *Demeter, goddess of cornland; see p. 68.*

δημιουργός (ὁ), *handicraftsman, maker, fashioner.*

δημοκρατία (ἡ), *power of the people, democracy.*

δῆμος (δ), *people, commons.*

Δημοσθένης, -ους (δ), *Demosthenes, § 79.*

δημόσιος, α, ον, *public.*

δήπου, *presumably, as one may suppose.*

δηρόν (poet.), *for a long time.*

δῆτα (never first word), *certainly, of course.*

διά with Acc., *through, thanks to, for the sake of, on account of;* with Gen., *through, by means of;* at an interval of, e.g. διὰ μακροῦ, *at a long interval, after a long time.* διὰ τί, *why?*

δια-βαίνειν, Trans., *cross, go over.*

δι-άγειν, *live, pass one's time.*

δια-διδράσκειν, *run off (through one's enemies), escape.*

διά-δοχος (δ), *successor;* οἱ Δ., *the sovereigns who succeeded to different parts of Alexander's empire, p. 296.*

δια-δωρεῖσθαι, *distribute in presents.*

διακόσιοι, αι, α, *two hundred, § 160.*

διακοσιοστός, ή, όν, *two-hundredth, § 160.*

δια-κοσμεῖν, *set in order.*

δια-λέγεσθαι, *converse.*

διά-λεκτος (ή), sc. γλῶσσα, *the spoken language, speech, dialect, cf. p. 316.*

δια-μάχεσθαι, *fight through to the end, fight out.*

δια-νέμειν, *distribute.*

δια-νοεῖσθαι, *intend, purpose.*

διά-νοια (ή), *purpose, mind.*

δια-πειράσθαι with Gen., *make trial of.*

δια-πράσσεσθαι, *perform, carry through, manage.*

δια-ρρήδην, *explicitly, expressly.*

δια-σώζειν, *preserve, keep quite safe.*

δια-τάσσειν, *appoint, dispose.*

δια-τελεῖν, Intrans. with Partc., *continue, § 302.*

δια-φέρειν, *differ.*

δια-φθείρειν, *corrupt, destroy, § 196.*

διδάσκαλος (δ), *teacher.*

διδάσκειν, *teach, § 252.*

διδόναί (δίδωμι), *give, offer, § 171.*

δι-εξ-ελθεῖν, *go through, go to the end (of), explain.*

δι-ηγείσθαι, *relate, describe.*

δικάζειν, *judge, decide (a case).*

δίκαιος, α, ον, *just, right.*

δίκαιός εἰμι, with Inf., *I have a right (to do).*

δικαιοῦν, *think right, justify.*

δικαίως, *rightly, justly.*

δίκη (ή), *law, justice, law-suit.*

δίκην διδόναι, often with Gen., *pay the penalty (of), be punished (for).*

δίκην λαβεῖν, *exact punishment, often with Gen.*

Διογενής, -οὗς (δ), *Diogenes, § 79.*

δί-οδος (ή), *way-through, passage.*

Διόνυσος (δ), *Dionysus, the god of wine.*

δι-ορθοῦν, *correct, amend.*

Διόσ-κουροι (οἱ), *the sons of Zeus, i. e. Castor and Pollux.*

δι-ότι, *because, p. 191;* instead of διὰ τοῦτο ὅτι, *for this reason, namely that; cf. § 318.*

διπλοῦς, ή, οὖν, *double, § 158.*

δῖς, Adv., *twice.*

δισμύριοι, *twenty thousand, § 160.*

δισμυριοστός, ή, όν, *twenty-thousandth.*

δισχίλιοι, αι, α, *two thousand, § 160.*

δισχιλιοστός, ή, όν, *two-thousandth.*

διψῆν (-άω), *be thirsty, p. 264.*

διώκειν, *pursue.*

δοκεῖν, *seem, with Dat.; poet. think.*

δόλος (δ), *guile, snare.*

δόμος (δ), *building, house, home* (poet.).

δόξα (ή), *seeming, opinion, glory*, decl. like μοῦσα, § 40.

δόξαν, *it having been resolved*, § 308.

δῆρυ, δόρατος (τό), *spear*.

δουλεία (ή), *slavery*.

δουλεύειν, *be a slave*.

δοῦλος (δ), *slave*.

δουλοσύνη (ή), *slavery*.

δουλοῦν, *to enslave*; Mid. *to subject to oneself*.

δοῦναι, δούς, see διδόναι, § 172.

δράκων, -οντος (δ), *serpent, dragon*.

δράν, *to do*, § 135.

δραπέτεῦειν, *run away, flee*.

δραχμή (ή), *a drachma* (about 9½d.), p. 207.

δρόμος (δ), *running, race-course*.

δρόσος (ή), *dew*, § 11.

δρύς, δρυός (ή), *oak*; cf. § 81.

δύνειν, *to make to go into or down*, § 221; ἔδυν, *I went down, sank*; (of the sun) *set*.

δύναμις, -εως (ή), *power*; cf. § 82.

δύνασθαι, Depon., *be able*, §§ 190, 229.

δυνατός, ή, όν, *able, capable, powerful*; of things, *possible*.

δυνατώτατος, η, ον, *most powerful*.

δύο, *two*, § 90 a.

δυσδαίμων, ον, Gen. -ονος, *ill-fated*.

δυστυχής, ές, *unfortunate*.

δυστυχία (ή), *misfortune*.

δυσχεραίνειν, *be vexed, displeased*.

δώδεκα, *twelve*, § 90.

δωδέκατος, η, ον, *twelfth*.

δῶμα (τό), *hall, dwelling*.

Δωριεύς, -έως (δ), *Dorian*, § 97.

Δωρικός, ή, όν, *Dorian, Doric*.

Δωρίς, -ιδος (ή), fem. Adj., *Dorian*.

δώρον (τό), *gift*; pl. *bribery*; δώροισ πείθειν, *to bribe*.

## E

εἶλων, see ἀλίσκεσθαι.

εἴαν, ήν (for εἰ άν), *if*, § 226; *if hardly*, § 237; *if ever*, § 284.

εἶαν, § 200, *allow, suffer, permit*; εἶαν οἰκεῖν, *to let alone, leave unmolested*.

εἶαρ, ήρος (τό), *spring*.

εἑαυτόν, ήν, ό, *himself, herself, itself*, §§ 95, 96.

εβδομήκοντα, *seventy*, § 154.

εβδομηκοστός, ή, όν, *seventieth*, § 154.

εβδομος, η, ον, *seventh*, § 91.

εβδομος καὶ δέκατος, *seventeenth*, § 91.

εἶβην, see βαίνειν, § 100.

εἰ-γλύφειν, *cut in, carve*.

εἰ-γυᾶν, *pledge, betroth*; lit. *put into the palm of the hand* (cf. γυᾶλον, *hollow*).

εγγύς with Gen., *near*.

εγείρειν, Trans., *awaken*.

εγενόμην, see γίγνεσθαι.

εγκωμιάζειν, *praise warmly, eulogise*.

εἰγων, εἰγνωκα, see γιγνώσκειν, § 100.

εἰγώ (εἰμέ, εἰμοῦ, εἰμοί), § 92.

εἶδει, see δεῖ.

εἶδειξα, see δεικνύναι.

εἶδεσθαι, see ἐσθίειν.

εἶδος (τό), *seat, abode, temple*.

εἶδραμον, see τρέχειν.

εἶδρανον (τό), *resting-place, dwelling*.

εἶδυν, see δύνειν, § 221.

εἶδωκα, see διδόναι.

εἶθανον, see θνήσκειν.

εἰθέλειν, *be willing*.

εἰθελοντής (δ), *volunteer*.

εἰθίζειν, *to accustom*, § 200.

εἶθνος (τό), *tribe, nation*.

εἰ, *if*, pp. 176 ff.; *to introduce an Oblique Question*, § 314.

εἰ γάρ, *Oh that, would that*, § 234.

εἰ μή, *if not, unless*, p. 176 f.

εἰδέλην, Opt. of οἶδα, § 246 a.

εἰδέναι, see οἶδα, §§ 110, 104

REM.

εἶδον, see ὄρᾱν and p. 46 footnote.

εἶδος (τό), *form, look, appearance.*

εἰδῶ, Subj. of οἶδα, § 246 a.

εἴθε, *if only*, § 234.

-εἶθην, -εἶκα, see ἰέναι, §§ 174 and 195.

εἰκός, ὅτος, *likely, probable*; Neut.

Partc. of εἰκα.

εἴκοσι(ν), *twenty*, § 90.

εἰκοστός, ἡ, ὄν, *twentieth*, § 91.

εἰκότως, *as might be expected, naturally, reasonably.*

εἰληφα, Perf. of λαμβάνειν.

εἶλον, see αἰρεῖν.

-εἵμην, see ἰέναι, § 194.

εἶμι, see ἰέναι, § 266.

εἰμί, see εἶναι.

εἶναι, *to be*, §§ 43-5, 133 a, 163

REM., 164, 212, 242.

εἴπερ, *if indeed, if as one may suppose.*

εἶπον, 2nd Aor., *I said*, §§ 67, 320, 328, see λέγω.

εἴργειν, *to hem in, hinder, prevent*, §§ 311 ff.

εἶρηκα, εἶρημαι, see λέγω.

εἰρήνη (ἡ), *peace.*

εἰς, see εἰς.

εἰς, μία, ἓν, *one*, § 90 a.

-εἴς, see ἰέναι.

εἰσαυθῖς, *yet again, afterwards.*

εἰσι(ν), *he will go*, see ἰέναι.

εἰσί(ν), *they are*, see εἶναι.

εἰσομαι, see οἶδα.

εἴσω, *within.*

—, τό, *the inside.*

εἴτε . . . εἴτε, *whether . . . or; in*

Obl. Questions, p. 279.

εἶχον, see ἔχειν.

εἰωθα, § 104 REM., *I am wont.*

ἐκ, and before vowels ἐξ with Gen., *out of, from.*

ἐκάς, Adv., *far off.*

ἐκαστος, η, ον, *each, every.*

ἐκάστοτε, *on every occasion.*

ἐκατόν, Indecl., *one hundred*, § 154.

ἐκατοστός, ἡ, ὄν, *hundredth.*

ἐκαυσα, see καλεῖν, § 301.

ἐκ-βαίνειν, Intr., *go out, disembark; of things, turn out, be accomplished, end.*

ἐκ-βάλλειν, *cast out, banish.*

ἐκ-γονος (ὁ), *descendant.*

ἐκ-δέχασθαι, *receive in turn, succeed to.*

ἐκεῖ, *there.*

ἐκεῖθεν, *thence.*

ἐκεῖνος, η, ον, *that one, he*, §§ 32, 33.

ἐκεῖσε, *thither.*

ἐκήλως, *calmly, serenely.*

ἐκκαίδεκα, *sixteen*, § 90.

ἐκ-καλεῖν, *call out.*

ἐκκλησιᾶ (ἡ), *assembly of citizens at Athens* (in Jewish and Christian writers the word is applied to the assembly of the faithful).

ἐκ-κόπτειν, *cut out, cut down.*

ἐκ-λέγειν, *choose out.*

ἐκ-λείπειν, Trans., *to abandon*; Intr., *fail, be eclipsed.*

ἐκουσῶς, *willingly.*

ἐκ-πέμπειν, *send out.*

ἐκ-πεποτημένος, η, ον, *wafted forth*, Perf. Partc. of poet. Depon. ποτάομαι.

ἐκ-πεσ-, see ἐκ-πίπτειν.

ἐκ-πηδᾶν, *leap out.*

ἐκ-πίπτειν, *fall out, be banished.*

ἐκ-πλεῖν, *sail out.*

ἐκ-πλήσσειν, *amaze, astonish, terrify.*

ἐκ-πνέουσα, Fem. Partc., *breathing forth*; cf. πνέιν.

ἐκ-πολιορκεῖν, *take by siege.*

ἐκ-πορεύεσθαι, *journey forth.*

ἐκ-σφίζειν, *keep safe, preserve.*

ἐκ-τειχίζειν, *fortify.*

ἕκτος, η, ον, *sixth.*

ἕκτος καὶ δέκατος, *sixteenth.*

ἐκ-τρέφειν, *rear up.*

ἐκ-φανής, ἐς, *manifest.*

ἐκ-φέρειν, *to carry out.*

ἐκ-φεύγειν, *flee out, escape.*

ἐκ-φοβεῖν, *frighten thoroughly.*

ἔκ-φρων, -ονος, *out of one's senses, frenzied.*

ἐκών, οὔσα, ὄν, Gen. -όντος, *will-ing, of free will.*

ἐλ-, see αἰρεῖν.

ἐλαβον, see λαμβάνειν.

ἐλαθον, see λανθάνειν.

ἐλαιά (ἡ), *olive-tree.*

ἐλασσον, Adv. *less*; Superl. ἐλάχιστα, *least.*

ἐλασσων, ἐλάχιστος, § 115, *weaker, fewer, less.*

ἐλαύνειν, Trans. and Intr., *drive, ride, march.*

ἐλεγείον (τό), *elegy, elegiac couplet, § 219.*

ἐλέγχειν, *cross-examine, refute, confute, convict.*

ἐλεεῖν, *have pity on.*

ἐλευθερίᾳ (ἡ), *freedom.*

ἐλεύθερος, ᾧ, ον, *free.*

ἐλευθεροῦν, *set free.*

ἐλευθέρως, *freely, liberally.*

ἐλθών, ἐλθεῖν, see ἔρχομαι.

ἐλιπον, see λείπειν.

ἐλκεῖν, *to drag.*

Ἑλλάς, -άδος (ἡ), *Greece.*

Ἑλλην, -ηνος (ὁ), Noun (and rarely Adj.), *a Greek, Grecian.*

Ἑλληνικός, ἡ, ὄν, Adj., *Greek, belonging to, natural to Greeks.*

Ἑλλησποντος (ὁ), *Hellespont (lit. the sea, or strait, of Helle), mod. Dardanelles.*

ἐλπίζειν, *to hope, § 332.*

ἐλπίς, -ίδος (ἡ), *hope.*

ἐμαυτόν, ἡν, *myself, § 94.*

ἐμ-βαίνειν, *set foot in.*

ἐμ-βάλλειν, Trans., *cast in, insert.*

ἐμ-βόλιμος, ον, *inserted; of months, intercalated; from ἐν and βολή, casting, from βάλλω.*

ἐμέ, μέ, Acc., see ἐγώ.

ἐμμεναι, *Aeolic for εἶναι.*

ἐμός, ἡ, ὄν, *my, mine.*

ἐμ-πευρία (ἡ), *experience, knowledge.*

ἐμ-πειρος, ον, with Gen., *experienced in.*

ἐμ-πηγνύναι, *fix in, § 178.*

ἐμ-πιμπλάναι, *fill full, p. 164.*

ἐμ-πιμπράναι, *kindle, set on fire, p. 164.*

ἐμ-πίπτειν with Dat., *fall into, upon, attack.*

ἐμ-πορεύεσθαι, *to travel, trade.*

ἐμ-πορίᾳ (ἡ), *trade, trading.*

ἐμ-πορος (ὁ), *trader, merchant.*

ἐμ-προσθε(ν), *before.*

ἐν with Dat., *in, at.*

ἐν ᾧ, ἐν ὅσῳ, *while, §§ 198, 318; for ἐν τούτῳ (τῷ χρόνῳ) ἐν ᾧ, ἐν τούτῳ (χρόνῳ) ἐν ὅσῳ.*

ἐνακόσιοι, αι, α, *nine hundred, § 160.*

ἐνακοσιστός, ἡ, ὄν, *nine-hundredth.*

ἐν-αντίον with Gen., *opposite to.*

ἐν-αντίος, ᾧ, ον, *opposite, opposed, hostile. τὸ ἐν-αντίον (τοῦναντίον), on the contrary, Adv. arising from parenthetic Nominative; cf. § 308.*

ἐν-αντιοῦσθαι with Dat., *withstand, oppose.*

ἐν-αργής, ἐς, *visible, clear.*

ἐνατος, η, ον, *ninth, § 91.*

ἐνατος καὶ δέκατος, *nineteenth, § 91.*

ἐν-δεῖα (ἡ), *want, lack (from δεῖν, to need).*

ἐν-δεικνύσθαι, *display.*

ἐν-δεκα, *eleven, § 90.*

ἐνδεκα, οἱ, the Eleven, a Board of magistrates at Athens charged with executing sentence on criminals.

ἐν-δέκατος, η, ον, *eleventh, § 91.*

ἐν-διδόναι, Trans. and Intrans., *give in, give up.*

ἐν-δοιάζειν, *be in doubt.*

ἐν-δύειν, *put on, with Acc. of raiment, armour, &c.; so 2nd Aorist ἐνέδυν and Mid. ἐνδύεσθαι, put on, dress oneself in. But the Act., esp. in 1st Aor. ἔδυσα, sometimes means to clothe (another person).*

ἐν-δύς, -δύσα, -δύν, *having put on*,  
p. 180 footnote.

ἐν-εδρεύειν, *lie in wait, ambush*  
(from ἔδρα, *seat*).

ἐνεγκ-, see φέρειν.

ἐν-εἶναι with Dat., *be in*.

ἐνεκα with Gen. (which it al-  
ways follows), *on account of*.

ἐνενήκοντα, *ninety*, § 154.

ἐνενηκοστός, ἡ, ὄν, *ninetieth*.

ἐνθα (poet.), *there, thereupon; where, whereupon*.

ἐνθάδε, *hither, here*.

ἐνθεν, *thence; whence*.

ἐνθένδε, *hence*.

ἐν-θυμείσθαι, *ponder*.

ἐνιαυτός (ὁ), *year; κατ' ἐνιαυτόν, year by year*.

ἐννέα, *nine*.

ἐννεακαίδεκα, *nineteen*.

ἐν-οικεῖν, *inhabit*.

ἐν-οικοῦντες (οἱ), *the inhabitants*.

ἐν-οχλεῖν with Dat., *plague* (lit.  
*be rioting in, from ὄχλος, crowd, riot*).

ἐνταῦθα, *here; there*.

ἐντεῦθεν, *thence*.

ἐν-τιθέναι, *put in*.

ἐν-τυγχάνειν with Dat., *chance upon, meet*.

ἐξ, form of ἐκ, used before vowels.

ἐξ οὗ, *since*, §§ 198, 318; for ἐκ  
τούτου (τοῦ χρόνου) ὅτε.

ἕξ, *six*, § 90.

ἐξ-αγγέλλειν, *announce*.

ἐξ-άγειν, *drive out, lead out*.

ἐξαίφνης, *suddenly*.

ἑξακόσιοι, αἱ, α, *six hundred*,  
§ 160.

ἑξακοσιοστός, ἡ, ὄν, *six-hundredth*.

ἐξ-αλείφειν, *wipe out*.

ἐξ-αρτύνειν, *fit out, equip*.

ἐξ-άρχειν, *begin* (of a musician).

ἐξ-ελθεῖν, 2nd Aor., *come out*.

ἐξ-εργάζεσθαι, *accomplish*.

ἐξ-εστι(ν), *it is allowable, permis-  
sible, with Dat*.

ἐξ-ετάζειν, *to examine, question*.

ἐξ-εuriσκειν, *to find out*.

ἐξ-ηγείσθαι, *to lead out; of a  
story, to trace, explain, tell*.

ἑξήκοντα, *sixty*, § 154.

ἑξηκοστός, ἡ, ὄν, *sixtieth*.

ἐξ-ἡῦρον, see ἐξ-εuriσκειν.

ἕξις, -εως (ἡ), *habit, condition,  
state* (cf. εὖ and κακῶς ἔχειν).

ἐξιστάναι, Act. Trans. (§ 170),  
*put out of place; Intr. and Mid.,  
often with Gen., retire from, be  
turned out; lose one's senses*.

ἕξοδος (ἡ), *way out*.

ἐξόν, *it being permitted*, § 308.

ἐξ-ορνύναι, *rouse*.

ἔξω, *outside*, often with Gen.

ἔξωθεν, *from outside, from abroad*.

εοικέναι (Parc. εἰκώς), *be like,  
seem likely*, § 104 REM.

ἐορτή (ἡ), *festival, sacred feast*.

ἐπ-άγειν, *bring on; Mid. bring on  
oneself, bring to one's aid*.

ἐπ-αινεῖν, *to praise*, § 281.

ἐπαινος (ὁ), *approval, praise*.

ἐπ-αίρειν, *lift up; Pass. be elated*.

Ἐπαμεινώνδης (ὁ), *Epaminondas,  
the great Theban general*, p. 281.

ἐπ-αν-ελθεῖν, 2nd Aor., *to return*.

ἐπ-αν-ιέναι, *to return*.

ἐπεί, *when, since*, pp. 190, 191.

ἐπει-δή, *when indeed, when*, p. 190.

ἐπεισα, see πείθειν.

ἔπειτα, *next, then, but after that*.

ἐπ-εκ-χωρεῖν, Intr., *to advance next  
(poet.)*.

ἐπ-ελθεῖν, 2nd Aor., *come upon*.

ἐπ-εξ-ιέναι, *go out against*, often  
with Dat.

ἔπεσθαι, *accompany, follow*, with  
Dat., § 200.

ἔπesson, see πίπτειν, § 286.

ἐπ-έχειν, *hold back, check*.

ἐπί with Acc., *on to, to, against;  
with Gen., on the surface of, on;  
in the direction of, towards; in  
the time of; with Dat., resting  
on; on the score of; depending  
on*.

ἐπι-βαίνειν, Intr., *step on, go on board, with Dat.*

ἐπι-βάλλειν, Trans., *cast upon (τινί τι).*

ἐπι-βάτης (ὁ), *soldier who goes on board ship, marine.*

ἐπι-βοηθεῖν, *come to help, with Dat.*

ἐπι-βουλεύειν, *plan against (some one), plot against, with Dat.*

ἐπι-βουλή (ἡ), *plot.*

ἐπι-γίγνεσθαι, *be born after; super-vene.*

ἐπι-γράμμα(τό), *inscription; hence brief and pointed statement, epigram.*

ἐπι-γράφειν, *inscribe.*

ἐπι-δεικνύειν, Trans., *point to, show off.*

ἐπι-διώκειν, *pursue after.*

ἐπι-θαλάσσιος, *on, lying on the coast.*

ἐπι-θυμείν, *to desire, with Gen., § 211.*

ἐπι-θυμία (ἡ), *desire.*

ἐπι-κείσθαι, *lie near, off, be dangerously near to, with Dat.*

ἐπι-κομπεῖν, Trans., *to boast over.*

ἐπι-κοσμεῖν, Trans., *adorn, add beauty to.*

ἐπι-κρατεῖν, *get or have the mastery over, with Gen., § 211.*

ἐπι-κρατής, *és, having mastery over.*

ἐπι-κρεμαννύειν, *make to hang over; Pass. threaten.*

ἐπι-λανθάνεσθαι with Gen., *forget.*

ἐπι-λείπειν, Trans., *fail; Intr., fail, fall short.*

ἐπι-μελεῖσθαι with Gen., *take care of, thought for.*

ἐπι-νοεῖν, *desire, contrive, invent.*

ἐπι-σημος, *on, distinguished (lit. with a mark on it).*

ἐπι-σκευάζειν, *build up or fit out further.*

ἐπίστασθαι, *know, p. 182.*

ἐπι-στέλλειν, *enjoin, τινί τι.*

ἐπι-στολή (ἡ), *charge, commission, letter (to be delivered) (from ἐπι-στέλλειν).*

ἐπι-τάσσειν, *order, charge (τινί τι).*

ἐπι-τελεῖν, *finish, accomplish.*

ἐπιτήδεα (τά), *necessaries, provisions.*

ἐπιτήδειος, *ā, on, convenient, useful (from the Adv. ἐπι-τη-δ-és, on purpose, lit. (moving) on to this point).*

ἐπι-τιθέμαι, Act. Trans., *put (one thing) upon (another), put to; Mid. with Dat., to attack.*

ἐπι-τιμᾶν with Dat., *to rebuke.*

ἐπι-τρέπειν, Trans., *entrust (τινί τι).*

ἐπι-τροπεύειν, *be governor (from ἐπί-τροπος (ὁ), trustee, deputy, steward, manager).*

ἐπι-φλέγειν, Trans., *burn up, excite.*

ἐπι-χειρεῖν with Dat., *attempt, take in hand.*

ἔπος (τό), *word; pl. poetry, epic poem.*

ἐπράμην, *I bought, see ὠνεῖσθαι.*

ἑπτά, *seven, § 90.*

ἐπτάκαιδεκα, *seventeen, § 90.*

ἐπτακόσιοι, *αι, α, seven hundred, § 160.*

ἐπτακοσιοστός, *ή, όν, seven-hundredth.*

ἐργάζεσθαι, Trans. and Intrans., *work, labour, do, p. 151 footnote.*

ἔργον (τό), *work, labour.*

ἐρείδειν, Trans., *make to lean.*

ἐρείπιον (τό), *ruin, fragment of building.*

Ἐρέχθειον (τό), *the house of Erechtheus, p. 275.*

Ἐρεχθεύς, *έως (Epic -ήος) (ὁ), Erechtheus, an early king of Athens.*

ἐρέσθαι, Trans., *ask, question, § 297.*

ἐρέσσειν, *to row.*

ἐρήμος, *ov*, *deserted*.

ἐρημῶν, *desert, evacuate*.

ἐρίζειν, *Intr.*, *strive, vie with*, often with *Dat.*; in *Prose* used only in the *Pres.* and the *Aor.*

ἦρισα.

ἔρις, -ιδος (ἦ), *strife*.

ἐρμηνεύειν, *Trans.*, *interpret*.

Ἑρμῆς (ὁ), *Hermes, messenger of Zeus*.

ἔρπειν, *Intr.*, *creep, move away*, § 200.

ἐρρωμένος, *η, ov*, *Pf. Parte. Pass.* of ῥωννύναι as *Adj.*, in good health, vigorous.

έρχομαι, *I come*, §§ 177, 297.

έρῶ, *Fut. of λέγω*, § 297.

ἔρως, -ωτος (ὁ), *love, passion*.

\*Ἐρως, -ωτος, *Eros, son of Aphrodite*.

ἐρωτᾶν, *ask, question*, § 297.

εἰς, εἰς (see *Preface*, p. vii) with *Acc.*, *into, to, up to*; of time, *until*.

εἰς τὸ φανερόν, *into public view*.

εἰσ-άγειν, *lead in, bring in*.

εἰσ-αεῖ, *for ever*.

εἰσ-αυθίς, *at another time*; orig. meaning *looking forward to another time*.

εἰσ-βαίνειν, *Intr. and Trans.*, *step in, enter*.

εἰσ-βάλλειν, *Trans. and Intr.*, *invade*.

εἰσβάς (§ 100), *having stepped into, entered*.

εἰσ-βολή (ἦ), *invasion*.

εἰσ-ελθεῖν, *2nd Aor.*, *enter*.

εἰσ-ἦλθον, see εἰσ-ελθεῖν.

εἰσθής, -ῆτος (ἦ), *dress*.

εἰσθίειν, *eat*, p. 263.

εἰσ-ιέναι, *Trans. and Intr.*, *enter*.

εἰσκειψάμην, see σκοπεῖν.

εἰσ-κομίζειν, *convey*; *Mid.* *bring home*.

εἰσ-οδος (ἦ), *entrance*.

εἰσ-ορᾶν, *look upon, behold*.

εἰσπέριος, *α, ov*, *western*.

ἔσπερος (ὁ) (Old Greek *Ἑσπερος*), *the evening-star, the west*.

εἰσ-πίπτειν, *Intr.*, *fall into, rush into*.

εἰσ-πλοῦς (ὁ), *entrance to a harbour*.

εἰσπόμεν, see ἔπεισθαι.

ἔσται, *he, she, it, will be*, § 43.

ἔσ-τε, *until*.

ἔστην, ἔστηκα, see ἰσάναι, § 170.

ἔστι, ἐστί, (he, she, it) is, § 43.

ἐστία (ἦ), *hearth*.

ἐστιᾶν, *entertain*.

ἔστω-, see ἰσάναι.

εἰσ-φέρειν, *bring in, pay, contribute*.

εἰσ-φορά (ἦ), *property-tax (esp. for war), contribution to revenue*.

ἔσχον, see ἔχειν.

ἐταῖρά (ἦ), *woman-companion*.

ἐταῖρος (ὁ), *male comrade, friend*.

ἕτερος, *α, ov*, *other (of two), different*.

ἔτι, *still*; after a negative, *any longer*.

ἔτι καὶ νῦν, *even now, even yet*.

ἐτοῖμος, *ov* (p. 26 REM.), *ready, prepared*.

ἔτος (τό), *year*.

ἐτραπόμεν, see τρέπειν.

ἔτυχε, see τυγχάνειν.

ἐτύφλωσα, *I blinded*, *Aor.* of τυφλοῦν, *to make blind, from τυφλός, blind*.

εὖ, *well, praiseworthily, happily*.

εὖ-γενής, εἰς, *well-born, noble*.

εὖ-δαμόνως, *happily*.

εὖ-δαίμων, *ov*, *having a kind δαίμων, blest, happy*.

εὖ-δόκιμος, *ov*, *famous*.

εὖ-δοξος, *ov*, *famous, glorious*.

εὖ-εργεσίᾳ (ἦ), *kindness, good deed*.

εὖ-θανασίᾳ (ἦ), *noble or happy death*.

εὐθέως, *Adv. straightway*.

εὐθύνᾳ (ἦ), *examination of accounts, audit (lit. putting straight)*, § 40.

εὐθύς, εἰς, *υ, Adj.*, *straight*.

**εὐθύς** Adv., *straightway, immediately*; with Partc., § 307 a; the form **εὐθύ** is mostly used of movement, *straight on (towards)*.

**εὐ-κλέεστος**, η, ον, Superl. (§ 85), *most glorious*.

**εὐ-κλής**, ἐς, *glorious, famous*; from κλέος.

**εὐ-λαβεῖσθαι**, *take care, be cautious*.

**εὐ-λαβής**, ἐς, *cautious*; lit. *taking hold well*, a metaphor from wrestling, from λαβή, a wrestler's grip; cf. λαβεῖν.

**εὐ-μενής**, ἐς, *kindly, well-disposed*; from μένος, *mind, force*.

**εὐ-νοια** (ῆ), *good-will*, § 40.

**εὐ-νους**, ουν, *well-disposed, kindly*, § 158.

**Εὐξένος** (ὁ), sc. πόντος, *the hospitable sea, euphem. for the Black Sea*.

**εὐ-οπλος**, ον, *well-armed*.

**Εὐ-πατρίδαι** (οἱ), § 79, *the first class of Athenian citizens, the nobles*.

**εὐ-πορεῖν**, *be well off*; with Gen. (§ 215), *abound in*.

**εὐ-πορίᾳ** (ῆ), *facility, abundance*.

**εὐ-πορος**, ον, *having means in plenty, well-circumstanced*.

**Εὐριπίδης** (ὁ), § 79, *Euripides, the tragic poet (480-406 B.C.)*.

**Εὐριπίδιον** (τό), dimin. (as a term of endearment) of the above, *little or dear Euripides*.

**εὐρίσκειν**, *find, discover*, § 251.

**εὐρύς**, εἶα, ὕ, *broad*, § 84.

**εὐρύ-χωρος**, ον, *spacious*.

**Εὐρ-ώπη** (ῆ), *Europe*.

**εὐ-σεβής**, ἐς, *pious*; from σέβειν, *to revere*.

**εὐ-τακτος**, ον, *well-ordered*.

**εὐ-τάκτως**, *in order*.

**εὐ-τυχεῖν**, *be fortunate*.

**εὐ-τυχής**, ἐς, *lucky, fortunate*.

**εὐ-τυχίᾳ** (ῆ), *good fortune*.

**εὐ-φραίνειν**, § 196, *make cheerful*.

**Εὐφράτης** (ὁ), *the Euphrates*.

**εὐχή** (ῆ), *prayer*.

**εὐ-ψυχος**, ον, *high-souled, courageous*.

**εὐ-ωχεῖν**, *entertain sumptuously*; Mid. *feast*.

**ἔφαγον**, see ἐσθίειν.

**ἐφάνη**, see φαίνειν, p. 106.

**ἔφη**, ἔφασαν, *he said, they said*; see φημί.

**ἔφ-ηβος** (ὁ), *a grown youth (of 18 years)*; from ἥβη, *youth, prime*.

**ἐφθαρ-**, see φθείρειν.

**ἐφ-ιέναι**, *let go, let go against*, § 174.

**ἐφ-ιστάναι**, Trans. (§ 170), *set over*; Intr., Mid. and Pass., *stand on or near, be set over, halt*.

**ἐφ-υμενῖν**, *sing or chant over*.

**ἐφ' ὦν**, *I was born*, § 100.

**εἶχειν**, (1) *have, hold*, (2) *hold, lay hold of*, § 201 NOTE; with Inf., *be able*; with Adverbs, *be disposed, be situated*, p. 109.

**ἐχθρᾶ** (ῆ), *enmity*; ἐς ἐχθρᾶν ἐλθεῖν (τινί), *to quarrel with*.

**ἐχθρός**, ᾧ, ὄν, *hating, hateful, personally hostile*.

**ἐχθρός** (ὁ), *personal enemy*.

**ἐχυρός**, ᾧ, ὄν, *holding fast, strong, secure*.

**ἕως**, *whilst, until*, pp. 190, 255.

**ἕως** (ῆ), *dawn*; Acc. and Gen. ἕω, Dat. ἕφ, combining the declensions of αἰδώς and νεώς (§§ 98, 176).

## Z

ζά-θεος *ā*, *ov* (poet.), *very sacred, divine* (from ζα- alternative form of δία (§ 70) and θεός).

Ζάκυνθος (ή), *Zacynthus*.

ζευγνύναι, *yoke, join*, § 180.

Ζεύς, Διός (δ), p. 171, *Zeus, supreme god of the Greeks*.

Ζέφυρος (δ), *Zephyr, west wind*.

ζηλοῦν, *emulate, rival, envy*.

ζημία (ή), *damage, punishment, fine*.

ζημιοῦν (τινά τι), *punish, fine*.

ζῆν (ζάω), *live*, § 297, with NOTE.

Ζηνός, poet. instead of Διός, Gen. of Ζεύς.

ζητεῖν, *seek*.

ζήτημα (τό), *question, problem*.

ζυγόν (τό), *yoke*.

ζω-γράφος (δ), *painter*; lit. *life-drawer*.

ζωννύναι, *gird*; cf. § 178.

ζῶον (τό), *living thing, animal*.

## H

ή, *or, or else, than*.

ή . . . ή, *either . . . or*.

ή γάρ, *for verily*.

ήγεισθαι, *lead, with Dat.; consider, deem*.

ήγεμονία (ή), *leadership, supremacy*.

ήγεμών, -όνος (δ), *leader*.

ήγουν, *or at least, or rather, that is to say* (introducing a correction of one's former statement).

ήδεσθαι, *be glad, pleased*.

ήδέως, *sweetly, hence gladly*.

ήδη, *already by now, by this time*.

ήδη, ήδει(ν), see οἶδα, § 110.

ήδονή (ή), *pleasure*.

ήδύς, εἶα, ύ, Dor. άδύς, *sweet, pleasant, interesting*, § 84.

ήκα, see ἰέναι, § 174.

ήκειν, *to have come*.

ήκιστα, ήκιστος, Superl., see ήσ-ων, § 115.

ήλέκτρα (ή), *Electra, daughter of Agamemnon*, p. 289.

ήλθον, see έρχομαι.

ήλιαία (ή), *court at Athens for trials by jury*.

ήλίκος, η, *ov*, Rel. Pron. *as big or old as*: exclam. Pron. *how big! how great!* p. 289 footnote 2.

ήλιος (δ), *the Sun-god, sun*.

ήμεῖς, *we* (ήμās, ήμῶν, ήμῖν), § 92.

ήμερā (ή), *day, dawn*.

ήμέτερος, ā, *ov*, *our*.

ήν, see εἶναι.

ήν, see εἶν.

ήνεγκα, ήνεγκον, see φέρειν and p. 145 footnote.

ήπειρος (ή), *mainland*, § 11 NOTE.

ήρα (ή), *Hera, consort of Zeus*.

ήράκλειος, ā, *ov*, *of Heracles*.

ήρόδοτος (δ), *Herodotus, the historian* (5th century B. C.).

ήρῶν (τό), *shrine of a hero*.

ήρως, ήρωος (δ), *hero, demigod, deified person*.

ήσσανσθαι, *be defeated, worsted*.

ήσσον, ήκιστα, Adv. Compar., *less, least*, §§ 115, 122.

ήσσων, ήκιστος, Adj. Compar., *weaker, worse, inferior in power*, § 115.

ήσυχάζειν, *keep quiet, remain at peace*.

ήσυχος, η, *ov*, *peaceful*.

ήσω, see ἰέναι, § 174.

ήτοι . . . ή, *either (as I rather expect) . . . or*.

ήυρον, see εύρίσκειν.

ήχώ, -οὺς (ή), *echo*, § 98.



θάλασσα (ἡ), *sea*.

θάνατος (ὁ), *death*.

θαρρεῖν, *have confidence*.

θάσσειν (poet.), *sit*.

θάσσω, -ον, Compar., see ταχύς and § 115.

θαυμάζειν, Trans., *wonder at, admire, be surprised at*, § 183; cf. § 216.

θαυμάσιος, ᾧ, ον, *wonderful*.

θαυμαστός, ἡ, ον, *to be wondered at, wonderful*.

θεᾶσθαι, Trans., *look on at, watch (as a spectacle)*.

θεατής (ὁ), *spectator*.

θεῖναι, see τιθέναι.

θεῖος, ᾧ, ον, *divine*.

θεῖς, θεῖσα, θέν, see τιθέναι.

θέμις, θέμιστος (ἡ), *that which is meet and right*, Lat. *fās*.

Θεμιστοκλῆς, οὗς (ὁ), *Themistocles* (see pp. 256, 267); for declension, § 79.

Θεόγνις (ὁ), *Theognis*, elegiac poet, circa 540 B.C.

Θεοδώρος (ὁ), *Theodorus*, a graver of jewels, p. 166.

θεός (ὁ, ἡ), *god, goddess*.

θεραπεύειν, Trans., *care for, tend, pay attention or honour to*.

θεράπων, -οντος (ὁ) (poet.), *attendant*.

θερμαίνειν, § 197 a, Trans., *to warm*.

Θερμο-πύλαι (αἱ), *Thermopylae*, see p. 254.

θερμός, ἡ, ὄν, *hot*.

Θήβαι (αἱ), *Thebes*.

Θηβαῖος, ᾧ, ον, *Theban*.

θήγειν, *sharpen*.

θήκη (ἡ), *place for storing, chest, tomb, barrow*.

θήρ, θηρὸς (ὁ), *wild beast*.

θηρίον (τό), *wild beast*; orig. *little wild beast*.

θησαυρός (ὁ), *store-house, treasure-house, treasure*.

Θησεύς, -έως (ὁ), § 97, *Theseus, prince of Athens* (p. 46).

θητεύειν, *serve for hire, be a serf*.

θιγγάνειν, *touch* (poet.), § 240 and § 211.

-θνήσκειν, *die*, § 251.

θνητός, ἡ, ὄν (Doric, θνᾶτός), *mortal*.

θορυβεῖν, *make a noise, uproar*.

θόρυβος (ὁ), *uproar*.

θοῶς, *quickly, in haste*.

Θράκη (ἡ), *Thrace*.

θράσος (τό), *courage, boldness*.

θρήνος (ὁ), *dirge*.

θριγκός (ὁ), *coping, cornice*.

θρίξ, τριχός (Dat. Pl. θριξί, hair) (ἡ); cf. p. 120 footnote.

θρόνος (ὁ), *seat, throne*.

θυγάτηρ, θυγατρὸς (ἡ), *daughter*, p. 68.

θύειν, θύειν, *sacrifice (by fire)*.

θύελλα (ἡ) (poet.), *hurricane*.

θυμέλη (ἡ) (poet.), Doric θυμέλᾱ, *altar*.

θυμός (ὁ), *passion, spirit, soul, anger*; the word orig. meant *hot vapour*, and is ident. with Lat. *fūmus*.

θύρᾱ (ἡ), *door*.

θυρίς, -ίδος (ἡ), *window*.

θώραξ, -ᾱκος (ὁ), *breastplate, cuirass*.

## I

- ἰατρός (δ), *physician*.  
 ἰδέα (ῆ), *form, shape, type*.  
 ἰδεῖν, *to see*; see ὄρᾱν and p. 46 footnote.  
 ἰδίᾳ, *privately*.  
 ἴδιος, ᾱ, ὄν, *private, (one's) own*.  
 ἰδιώτης (δ), *private individual, non-expert*.  
 ἰδοῦ, *lo! behold!* Impv. Mid. of εἶδον.  
 ἰδών, οὔσα, ὄν, see ὄρᾱν.  
 ἰέναι, εἶμι, *go*, see § 266.  
 ἰέναι, ἱημι, *let go, send*, §§ 165, 174-5, 192, 194, 222, 253, 255-6, 258.  
 ἱερεύς, -έως (δ), *priest*; cf. § 97.  
 ἱερόν (τό), *temple, holy place*.  
 ἱερός, ᾱ, ὄν, *sacred*.  
 Ἰθάκη (ῆ), *the island of Ithaca in the Ionian Gulf*.  
 ἱκανός, ῆ, ὄν, *capable, sufficient*.  
 ἱκετεύειν, Trans., *entreat, beseech*.  
 Ἰκτινός (δ), *Ictinus*, p. 280.  
 ἱλαρός, ᾱ, ὄν, *cheerful*.  
 ἱλεως, ὢν, *gracious*, p. 171.  
 Ἰλιάς, ᾱδος (ῆ), *the Iliad*.  
 ἱμάς, -άντος (δ), *thong, strap*.  
 ἱμερός (δ), *longing, desire*.  
 ἱμερόφωνος, ὢν (Aeolic ἱμερ-), *poet. of lovely voice, with lovely song*.  
 ἱμερτός, ῆ, ὄν (poet.), *longed for, lovely*.  
 ἵνα, *where, whereby, in order that*, §§ 198, 213, 235.  
 ἵνα περ, *where indeed*, § 198.  
 Ἰόνιος κόλπος (δ), *the Ionian Gulf, i. e. the mouth of the Adriatic*.  
 ἰο-στέφανος, ὢν (poet.), *violet-crowned, from ἵον, violet*.  
 ἰππεύς, -έως (δ), *horseman*, § 97.  
 Ἰππίας (δ), *Hippias, tyrant of Athens*, pp. 179, 247.  
 ἰππικός, ῆ, ὄν, *having to do with horses, cavalry, equestrian*.

- Ἱππο-κλείδης (§ 79), *Hippocleides*, p. 185.  
 ἵππος (δ, ῆ), *horse*.  
 ἵπποσύνη (ῆ), *the art of horsemanship*.  
 ἰσᾶσιν, ἴσθι, ἴσμεν, ἴστε, see οἶδα, § 110.  
 ἴσθι, *be*, § 133 a.  
 ἴσθι, ἴστω, *know, let (him) know*, § 246.  
 Ἰσθμῖος, ᾱ, ὢν, *Isthmian*.  
 ἰσό-πεδος, ὢν, *level*; lit. *with equal surface*.  
 ἴσος, η, ὢν, *equal*.  
 ἰστάναι, Trans., *make to stand*, §§ 166-70.  
 ἰσχύειν, *be strong*.  
 ἰσχυρός, ᾱ, ὢν, *strong*.  
 ἰσχύς, -υος (ῆ), *strength*, § 81.  
 ἴσως, *perhaps*, lit. *equally*.  
 Ἰταλίᾳ (ῆ), *Italy*.  
 ἰχθύς, υός (δ), *fish*, § 81.  
 ἰώ, *io! O!*  
 Ἰων, -ωνος (δ), *Ion*, p. 72 ff.  
 Ἰωνες, -ων (οἱ), *Ionians*, p. 91.  
 Ἰωνικός, ῆ, ὢν, *Ionian, Ionic*.

## K

- Καδμεῖα (ῆ), *the citadel of Thebes*.  
 καθαίρειν, § 196 a, *purify, cleanse, purge*.  
 καθ-αιρεῖν (-έω), *pull down, destroy, raze*.  
 καθ-έλκειν, Trans. (§ 200), *drag down, launch*.  
 καθεστῶτα (later, καθεστηκότα) (τά), *the established and existing order of things, the constitution*, § 170.

καθ-εὔδειν, *to lie asleep.*

καθ-ἦσθαι, § 195 REM. (b), *sit.*

καθ-ιδρύειν, *establish, dedicate.*

καθ-ιέναι, Trans., *let down*, § 174.

καθ-ίζειν, Trans., *seat*; Intr. *sit*, §§ 141, 297.

καθ-ιστάναι, Trans., § 170, *set down, set, appoint, establish*; Intr. and Mid. *settle down, be established, be appointed, come to be, become.*

καθ-οράν, *descry, mark, see clearly.*

καθ-ύπερθε(v), *from above, above.*

καί, *also, and.* τε . . . καί, καί . . .

καί, *both . . . and.*

καὶ δὴ καί, *and what is more, and especially.*

καίειν (κάειν), Trans., *burn*, § 301.

καίνος, ἢ, ὄν, *new.*

καίπερ, *even in fact, always and only with Partc.*, § 307 (f).

καιρός (δ), *fit moment, opportunity, decisive point.* πρὸς καιρόν, *opportunistically.* παρὰ καιρόν, *unseasonably.*

κακο-δαίμων, -ονος, *unfortunate.*

κακός, ἢ, ὄν, *cowardly, bad, evil.*

κακῶς, *badly, ill.*

καλεῖν, *to call*, § 281.

κάλλος (τό), *beauty.*

καλλωπίζειν, *beautify.*

τὸ καλόν, *the beautiful, beauty, nobility.*

καλός, ἢ, ὄν, *fair, beautiful, noble.*

καλύπτειν, *to cover*; cf. § 89.

καλῶς, *beautifully, fairly, well.*

κάλως, -ω, δ, *rope*, § 176.

κάματος (δ) (poet.), *toil, trouble, weariness.*

Καμβύσης (δ), *Cambyzes*, p. 246.

κάμνειν, *be weary*, § 238.

κανοῦν (τό), *basket*; cf. § 143.

καπνός (δ), *smoke.*

καρδίᾳ (ἡ), *heart.*

καρπός (δ), *fruit.*

καρτερεῖν, Trans. and Intr. (often with Partc.), *endure, hold out.*

Καρυάτιδες (αἱ), *figures of women used as shafts in architecture*; lit. *priestesses of Artemis*, at her famous temple at Karyae in Laconia.

Καρχηδόνιος (δ), *Carthaginian.*

Καρχηδών, -όνος (ἡ), *Carthage.*

κατά, *down*; with Acc. *down along*; according to; in connexion with; of time, about, or distributively, κατὰ μῆνα, *month by month*; with Gen. *down from*; down in relation to, down upon.

κατα-βαίνειν, *step down, dismount.*

κατα-βάλλειν, *throw down.*

κατ-άγειν, *bring back, restore from exile.*

κατα-γινώσκειν, *detect, condemn.*

κατ-αγνύναι, *break up.*

κατα-γράφειν, *write down, register.*

κατα-δεδιέναι, *fear greatly.*

κατα-δεῖν, *bind fast.*

κατα-δουλοῦν, *reduce to slavery.*

κατα-θνήσκειν (poet.), *die.*

κατα-καίειν, Trans., *burn down.*

κατα-κλείειν, Trans., *shut up, bar.*

κατα-κρατεῖν, Intr., *prevail completely*; Trans. *subdue.*

κατα-λαμβάνειν, *seize, surprise.*

κατα-λείπειν, *leave behind.*

κατά-λογος (δ), *list, register, catalogue.*

κατα-λύειν, *dissolve, put down, overthrow.*

κατα-λαμβάνειν, 2nd Aor. Inf., *learn clearly,*

κατα-νοεῖν, *perceive.*

κατ-άντης, es, *sleep (down).*

κατ-αντίκρῳ with Gen., *opposite to.*

κατα-πατεῖν, *trample down.*

κατα-παύειν, Trans., *stop completely, put down, depose.*

κατα-πολεμεῖν, Trans., *war down, subdue utterly.*

κατα-σκάπτειν, *raze to the ground.*

κατα-σκευάζειν, *build, fit up thoroughly*.

κατα-στρέφεσθαι, *Mid., subdue, subject to oneself*.

κατα-τρίβειν, *wear out, exhaust*.

κατα-φεύγειν, *Intr., flee for refuge*.

κατα-φρονεῖν with Gen., § 211, *think lightly of, scorn*.

κατα-χεῖν, *pour down*.

κατ-έδησα, *see κατα-δεῖν*.

κατ-ελθεῖν, *2nd Aor., return, be restored (from exile)*.

κατ-εσθίειν, *devour*.

κατ-έφυγον, *I fled for refuge, see κατα-φεύγειν*.

κατ-έχειν, *control, hold fast; of a ship, put in at, with ἐς and Acc.*

κατ-ηγورεῖν, *accuse, § 217; lit. speak against in public; cf. ἀγορεύω*.

κατ-ιδεῖν, *2nd Aor. Inf. descry, mark; see καθ-ορᾶν*.

κατ-ορύσσειν, *bury*.

κάτω, *below, underground. οἱ κάτω, the underworld-folk, the dead*.

κεῖμενος, η, *ον, lying, situated, see κείσθαι*.

κείσθαι, § 195, *lie, be placed*.

Κέκροψ, -οπος (δ), *Cecrops, legendary king of Attica*.

κελεύειν, *bid, command*.

κέλευσμα (τό), *order, command*.

κενός, ή, *όν, empty, vain*.

κέντρον (τό), *goad, sting*.

κεραμεύς, ᾱ, *οῦν, made of clay, § 144*.

κερανύναι, *mix, § 180*.

κέρας, κέρατος (τό), *p. 172, horn; with Gen. κέρως, wing (of an army)*.

κερδαίνειν, *to gain, § 196*.

κέρδος (τό), *gain*.

Κέρκυρα (ή), *the island of Corcyra (Corfu), decl. like μοῖρα, § 40*.

κεφαλή (ή), *head*.

Κεφαλληνία (ή), *the island of Cephalonia*.

κήδεσθαι, *be anxious, troubled; with Gen., § 211, have care for*.

κήρυγμα (τό), *proclamation*.

κήρυξ, -υκος (δ), *herald*.

κηρύσσειν, *proclaim*.

Κίμων, -ωνος (δ), *Cimon, see p. 270*.

κινδυνεύειν, *risk, be in danger*.

κίνδυνος (δ), *danger, risk*.

κινεῖν, *stir, move strongly, disturb*.

κλάζειν, *cry out; cf. § 70*.

κλαίειν or κλάειν, *Intr. and Trans., weep, rue, § 301*.

κλείειν, *to shut*.

κλεινός, ή, *όν, famous*.

κλείς, κλειδός (ή), *key*.

Κλεισθένης, -ους (δ), *Cleisthenes, § 79; see p. 184 (and for the grandson, p. 185)*.

κλέος (τό), *glory, fame*.

κλέπτειν, *steal, § 69*.

κληρονόμος (δ), *heir*.

κληρούχος (δ), *one who holds an allotment, colonist*.

κλίμαξ, -ακος (ή), *ladder, stairway*.

κλίνειν, *Trans., make to lean, bend, § 197*.

κλοπή (ή), *theft*.

κλύειν, *hear (poet.)*.

κλώψ, -ωπός (δ), *thief*.

Κνώσσος (ή), *Onōssos, prehistoric capital of Crete, p. 46*.

κόθορνος (δ), *hunting-boot, top-boot; buskin worn by actors in Tragedy*.

κοῖλος, η, *ον, hollow*.

κοιμᾶν, *lull to sleep; Mid. sleep*.

κοινῇ, *jointly, together*.

κοινός, ή, *όν, common, joint. τὸ κοινόν, the state; ἐς τὸ κοινόν, publicly; to the common stock, for the public advantage*.

κολάζειν, *punish*.

κόλπος (δ), *bosom, fold; curve, gulf*.

κομίζειν, *convey, bring; Mid. bring home, get for oneself, §§ 70, 141*.

κομπώδης, *es, boastful, from κόμπος, noise, boasting*.

κόπτειν, Trans., *cut, strike, knock at (a door)*, § 69.

κόρη (ἡ), *maiden; the Maiden*, i. e. *Persephone*, p. 68; Doric κόρᾱ, older \*κορῆ.

Κορίνθιος, ἄ, ον, *Corinthian*.

Κόρινθος (ἡ), *the city of Corinth*.

κορυνη-φόρος (δ), *club-bearer*.

κόσμος (δ), *order, dress, adornment*.

κοῦρος (δ), Ion. for κόρος (older \*κορῆ), *youth, son*.

κουφίζειν, *lighten*; cf. § 141.

κούφος, η, ον, *light*.

κράζειν, *cry out*; cf. § 70.

κραιπνός, ἡ, ὄν (poet.), *swift, rapid*.

κρατεῖν, Intr., *be the stronger, prevail*; with Gen. *be master of, conquer*.

κρατερός, ἄ, ὄν, *strong, mighty*.

κράτος (τό), *power, supremacy*.

κρείσσων (κράτιστος), Compar.

Adj., *stronger, better*, § 115.

κρεμαννύναι, Trans., *hang*, § 180.

Κρέουσα, *Creusa*, pp. 72 ff.

κρήνη (ἡ), *well, spring*.

Κρής, Κρητός (δ), *a Cretan*.

Κρήτη (ἡ), *the island of Crete*.

κρίνειν, Trans., *sift, distinguish, decide, judge*, § 197.

Κρίσα (ἡ), *a town of Phocis, seaport for Delphi*.

κρίσις, -εως (ἡ), *decision*.

κριτής (δ), *arbitrator, umpire*.

Κροῖσος (δ), *Croesus*, pp. 180 ff.

Κρόνος (δ), *Cronos, father of Zeus*.

κρύπτειν, *hide*, § 69.

κρυφᾶ, poet. for κρυφῇ, *secretly*.

κρύφιος, ἄ, ον, *secret*.

κτᾶσθαι, Depon., *gain, obtain*, § 230.

κτείνειν (poet. for prose ἀπο-), *strike, kill*.

κτίζειν, *build, found*.

κυάνεος, ἄ, ον (contr. οὖς, ἡ, οὖν, § 144), (poet.) *dark blue, dark*.

κυδαίνειν (poet.), *glorify, honour*.

Κύθηρα (ἡ), § 40, *the isle of Cythæra, one of the homes of Aphrodite*.

κύκλος (δ), *circle, circular fort*.

Κύκλωψ, -ωπος (δ), *Cyclops*.

κύκνος (δ), *swan*.

κύριος, ἄ, ον, with Gen., *having authority over, master of*; (of things) *appointed*.

κύριος (δ), *master, lord*.

Κύρνος (δ), *Cyrnus, a young noble to whom Theognis addresses advice*.

Κύρος (δ), *Cyrus, king of the Medes*, p. 246.

κωλύειν, *hinder*, §§ 311, 312.

κώμη (ἡ), *village*.

κώπη (ἡ), *oar*.

## Λ

λαγχάνειν, *obtain by lot*, § 240.

λαγώς, -ώ (δ), *hare*, § 176.

λαθ-, see λανθάνειν.

λάθρα, *by stealth, secretly*; with Gen. *without the knowledge of*.

Λάκαινα (ἡ), *Laconian woman*.

Λακεδαιμόνιος, ἄ, ον, *Lacedæmonian, Spartan*.

Λακωνικός, ἡ, ὄν, *Laconian*.

λαμβάνειν, *take, receive*, § 240.

λαμπάς, -άδος (ἡ), *torch*.

λαμπρός, ἄ, ὄν, *brilliant, magnificent, indisputable*.

λαμπρύνειν, *make bright, brilliant*, § 196 (δ).

λανθάνειν, Trans., *escape the notice of*, with Partc., pp. 56, 269; Mid. with Gen. *forget*, § 240.

λαύρᾱ (ἡ) (poet.), *lane, alley*.

λέγειν, *tell, speak*, § 297.

λεία (ή), *booty*.

λειμών, -ώνος (δ), *meadow*.

λείπειν, *to leave*, § 68.

λέλοιπα, *Perf. of λείπειν*.

λεπτόγεις, *light of soil*; τὸ λεπτό-  
γών, *lightness of soil*; cf. § 176.

Λέσβος (ή), *the island of Lesbos*.

λευκός, ή, όν, *white*.

λέων, -οντος (δ), *lion*.

Λεωνιδᾶς (δ), *Leonidās*, p. 254.

λεώς, -ώ (δ), *people*, § 176.

λήθη (ή), *forgetfulness*, from the  
root of λανθάνω.

ληΐζεσθαι, *to plunder*.

Λιβύη (ή), *Libya, Africa*.

λίθινος, η, ον, *made of stone*; τὰ  
λίθινα, *marble statues*.

λίθος (δ), *stone, marble*.

λιμήν, -ένος (δ), *harbour*.

λίον (τό), *thread, flax*.

λιπ-, see λείπειν.

λιπαρός, ᾶ, όν, *shining* (lit. *with  
oil*), *bright, brilliant*.

λόγος (δ), *account, reason, speech*;  
ἐς λόγους ἐλθεῖν, *come to a con-  
ference, parley, confer*; *come to  
terms*.

λοιπός, ή, όν, *remaining, left*; τὰ  
λοιπά, *the rest*; τὸ λοιπόν, *the  
remainder*; as Adv., *for the  
future*.

Λονδῖνιον (τό), *London*.

λούειν, *Trans., wash*; Mid. (Attic  
λοῦσθαι) *have a bath*.

λόφος (δ), *ridge, crest*.

Λυδία (ή), *Lydia*.

Λυδός (δ), *a Lydian*.

λύειν, *loose, break up, set free*;  
Mid. *try to ransom*.

λύπειν, *Trans., give pain to, grieve*;  
Mid. *sorrow*.

λύπη (ή), *grief, pain*.

Λύσανδρος (δ), *Lysander*, see  
p. 263.

λύχνος (δ), *lamp*.

## M

μαθών, 2nd Aor. Partc. of  
μανθάνω; for its idiomatic use  
see § 306.

μακαρίζειν, *congratulate*.

Μακεδονία (ή), *Macedonia*.

Μακεδών, -όνος (δ), *Macedonian*.

μακρός, ᾶ, όν, *long, far*.

μάλα, *much, very*.

μαλακός, ή, όν, *soft, cowardly*.

μάλιστα, *most, specially*, (with  
numbers) *at most, about*.

μᾶλλον, *more, rather*.

μανθάνειν, *learn*, § 240.

μανιώδης, es, *mad* (from μανία,  
*madness*).

μαντεῖον (τό), *oracle, seat of an  
oracle*.

μαντεύεσθαι, *consult an oracle*.

μάντις, -εως (δ, ή), *soothsayer*.

Μαραθών, -ώνος (ή), *Marathon*,  
p. 246.

Μαραθώνιος, ᾶ, ον, *of Marathon*.

μαραίνειν, *make to wither*, § 196 (b).

μαρτύρεσθαι, *call to witness*; cf.  
§ 196.

μαρτύριον (τό), *testimony, evidence*.

μάρτυς, -υρος (δ, ή), *witness*.

μαστιγίζειν, *lash*, § 70.

μάστιξ, -ιγος (ή), *scourge*.

ματέρι, *Aeolic for μητρί*.

μάτην, *in vain*.

μάχεσθαι, *to fight*, § 281.

μάχη (ή), *fight, battle*.

μάχιμος, η, ον, *warlike*.

Μεγακλῆς, οὖς (δ), *Megacles*, § 79.

μεγάλη, see μέγας, § 77.

μεγαλο-πρεπής, ἐς, *befitting a great  
man, magnificent, splendid*.

μεγαλύνειν, *magnify*, § 196 (d).

μεγαλῶς, *greatly*.

Μεγαρεύς, -έως (δ), *a Megarian*;  
cf. § 97.

μέγας, μεγάλη, μέγα, *great*, § 77.

μεθ-έπescθαι, *follow after, to come  
with*.

μεθ-ιέναι, *let go slack*; cf. § 174.

μεθ-ιστάναι, § 170; Trans., *remove from its place, place afresh, change*;  
Intr. and Mid., *leave one's place, cease from, go over to another side.*

μειγνύναι, *mix*, § 180.

μειδιᾶν, *to smile*.

μείζων, Compar. of μέγας, §§ 115, 117.

μειξ-άνθρωπος, ον (poet.), *half-man*.

μειξό-θηρ, -ηρος (poet.), *half-beast*.  
μείον, Adv., *less*.

Μελάνιππος (δ), *Melanippus*.

μέλας, μέλαινα, μέλαν, *black*, p. 68.

μέλει, (it) *is a care to*, with Dat. of Pers. and Nom. or Gen. of thing cared for, *τινί τι* or *τινί τινος*.

μελετᾶν, *practise*.

μέλι, μέλιτος (τό), *honey*.

μέλιττα or μέλισσα (p. 75 NOTE) (ή), *bee*.

μέλλειν, *intend, be about to*.

μελοποιός (δ), *maker of songs, lyric poet*.

μελωδία (ή), *singing, melody*.

μεμειγμένος, η, ον, Perf. Partc. Pass., *mixed*, see μειγνύναι.

μεμνήσθαι, Perf., *to remember*, with Gen., p. 145 and § 211.

μέμψεσθαι with Dat. of Pers., *to blame*.

μέν (second word) . . . δέ, *on the one hand . . . yet on the other hand*, §§ 21, 93 (α) (2).

μέν οὖν, *say rather*, p. 156.

μένειν, *stay, remain*, § 140.

Μενέλαος, -εω (δ), *Menelaus*, p. 171.

μέντοι (second word), *however, yet*.

μέρος (τό), *part, portion*.

μεσ-ημβρία (ή), *mid-day, south*.

μεσο-νύκτιος, ον, *at midnight*.

μέσος, η, ον, *middle*. ἐν μέσῳ with Gen., *between*.

μεστός, ή, όν, with Gen., *full*.

μετά with Acc., *after, in quest of*;  
with Gen., *with*; with Dat. (poet.), *among*.

μετα-βάλλειν, *change*; Mid. *change one's mind*.

μετα-βολή (ή), *change*.

μετα-γράφειν, *translate*.

μετα-διδόναι, *give a share*.

μέταλλον (τό), *mine*.

μετα-νοεῖν, *repent*.

μεταξύ with Gen., *between, in the midst of*; also as Adv. with Partc., § 307 (α).

μετα-πέμπεσθαι, *send for*.

μετα-φέρειν, *to transfer*.

μετα-χειρίζειν, *deal with, dispose of*; cf. § 141.

μετ-έχειν with Gen., *share in*.

μετριότης, -ητος (ή), *moderation*.

μέχρι with Gen., *until*; of place, *as far as, reaching to*.

μέχρι οὖ, *conjunction, until*; cf. §§ 198, 289.

μή, *not*; in Prohibitions, §§ 31, 205, 208; with Inf., §§ 96 a, 311, 332; after Verbs of fearing, §§ 259, 260; after Verbs of Preventing, § 311; of Swearing, etc., § 332; with Non-Dependent Subjunc., § 261; in Suppositions, §§ 181, 307 (g); in Purpose-clauses, § 213; in Questions, § 280 NOTE; after οὐ, see οὐ μή; doubled, § 184.

μή οὐ, § 312; cf. also §§ 259, 261.

μηδέ, *nor yet, not even*.

μηδείς, εμία, έν, *no one*; cf. §§ 90 a and 184.

μηδέποτε, *never once*; cf. § 184.

Μηδικά (τά), *the Persian War* (lit. *things*).

Μηδοί (οί), *the Medes, Persians*.

μηκέτι, *no longer*; § 184.

μήν, μηνός (δ), *month*; κατὰ μήνα, *month by month, every month*.

μήν, *in truth*; οὐ μήν ἀλλά, *not but what*.

μηνυτής (δ), *informant*.

μήποτε, *never*; cf. § 184.

μήτε . . . μήτε, *neither . . . nor* ;  
cf. μή.

μήτηρ, μητρός (ἡ), *mother*, p. 68.

μητρόθεν, *on the mother's side*.

μηχανάσθαι, *contrive, devise*.

μηχανή (ἡ), *device, means, engine*.

μιαίνειν, § 196, *defile, pollute*.

μιαί-φόνος, *ον*, § 20 REM., *blood-stained*.

μικρός, ἄ, ὄν, *small*.

Μίλητος (ἡ), *the city of Miletus*.

Μιλτιάδης (ὁ), § 79, *Miltiades* ;  
cf. p. 250.

μίμνειν (poet.), *to wait* ; cf. § 286.

μιμνήσκεσθαι, *be recalling, recollect, mention* ; Perf. *remember*, with Gen., p. 145 and §§ 229, 211.

μιν, poet. Acc., *him, her, them*,  
see § 93 NOTE.

Μινώϊος, ἄ, *ον*, of *Minos*, descendant of *Minos*.

Μίνως, -ω (ὁ), *Minos, king of Crete* ;  
cf. p. 29.

Μινώταυρος (ὁ), *the Minotaur* ; cf.  
p. 41.

μισεῖν, *to hate*.

μισθός (ὁ), *pay, reward*.

μισθοῦν, Acc., *let on hire* ; Mid.  
*contract for, take on hire* ; with  
Inf. *to contract (to do something)*.

μισθοφορεῖν, *serve for hire*.

μῖσος (τό), *hatred*.

μνᾶ, -ᾶς (ἡ), *mina* ; the Attic  
*mina* was worth about £4,  
see § 217 NOTE.

μνημεῖον (τό), *memorial*.

μνήμη (ἡ), *memory*.

μνημονεύειν, *remember, mention* ;  
cf. § 211.

μνημοσύνη (ἡ), *remembrance*.

μνηστήρ, -ῆρος (ὁ), *suitor, wooer*.

μοῖρα (ἡ), *fate*, § 40.

μοισόπολος, Aeolic for μουσό-  
πολος, § 20 REM., *Muse-haunted*  
(poet.).

μόλις, *scarcely, with difficulty*.

μόνον, Adv., *only*.

μόνος, ἡ, *ον*, *alone*.

μούσα (ἡ), *Muse*, § 40.

μουσική (sc. τέχνη) (ἡ), *music*,  
*lyric art* ; *literary study*.

μῦθολογεῖν, *tell stories*.

μῦθολόγος (ὁ), *story-teller*.

μῦθος (ὁ), *story, tale*.

μῦριοι, αἱ, α, *ten thousand*, § 160 ;

μῦριοι, αἱ, α, see μῦριος.

μῦριος, ἄ, *ον*, *countless*.

μυριοστός, ἡ, ὄν, *ten-thousandth*,  
§ 160.

μύρον (τό), *sweet oil, perfume*.

μῦς, μῦς (ὁ), *mouse* ; cf. § 81.

μυστήριον (τό), *mystery* (mostly  
in Plural).

Μυτιληναῖος, ἄ, *ον*, *Mytilenaeon*,  
*belonging to the town of Mytilene*.

μυχός (ὁ), *nook, crevice*.

## N

ναίειν,  *dwell, abide, be situated*, in  
Attic only in Pres. and Impf.

ναυμαχεῖν, *fight a naval battle*.

ναυμαχία (ἡ), *naval battle*.

Ναύπακτος (ἡ), *Naupactus*, a city  
*on the gulf of Corinth*.

ναυπηγεῖν, *build ships*.

ναῦς, νεώς (ἡ), *ship*, § 97.

ναύτης (ὁ), *sailor*, § 25.

ναυτικόν (τό), *navy*.

ναυτικός, ἡ, ὄν, *naval*.

νεᾷνᾱς (ὁ), *young man*, § 25.

νεκρός (ὁ), *dead body, corpse*.

νέμειν, § 197, *assign, distribute* ;  
(of shepherds) *pasture*.

νέος, ἄ, *ον*, *young, new*.

νεοσσεύειν, *build a nest*.

νεότης, -ητος (ἡ), *youth*.

νέτεροι (οἱ), *the folk below, the*  
*dead*.

νέφος (τό), *cloud*.

νεώς, ὡ (ὅ), *temple*, § 176.

νεωστί, *recently*.

νηδός, -ύος (ή), *paunch, womb*.

νησιωτικός, ή, όν, *belonging to an islander*.

νήσος (ή), *island*, § 11.

νικάω, *conquer*.

νίκη (ή), *victory*.

νιν, see § 93 NOTE.

Νίσαια (ή), *Nisaea, the port of Corinth*.

νομή (ή), *pasture*.

νομίζειν, § 141, *count lawful, practise; think, suppose, regard as*.

νομο-θεσιᾶ (ή), *law-giving*.

νομο-θετεῖν, *make laws, ordain by law*.

νόμος (ὅ), *custom, law*.

νοσεῖν, *be ill, diseased*.

νόσος (ή), *sickness, disease*.

νοῦς (ὅ), *reason, mind*, § 158.

νῦν, *now, at this moment, as things are*.

νύξ, νυκτός (ή), *night*, § 55.

### Ξ

Ξανθίππη (ή), *Xanthippe, wife of Socrates*, p. 146.

ξενία (ή), *hospitality*.

ξένια (τά), *friendly gifts*.

ξενίζειν, *entertain*.

ξένος (ὅ), ξένη (ή), *guest-friend, foreigner, stranger*.

Ξέρξης (ὅ), *Xerxes, king of Persia*, pp. 253, 266.

Ξούθος (ὅ), *Xuthus*, p. 72.

ξυγ-γενής, ές, *akin, connected by birth*.

ξυγ-γίγνεσθαι with Dat., *meet, come together with*.

ξυγ-γνώμη (ή), *pardon, forgiveness*.

ξυγ-γράφειν, §§ 37, 49; Trans., *compose, write the story of, record*.

ξυγ-γραφεύς, -έως (ὅ), *historian*.

ξυγ-καθ-αιρεῖν, *join in destroying*.

ξυγ-καλεῖν, *call together, assemble*.

ξυγ-κείσθαι, *of proposals, treaties, be agreed upon*.

ξυγ-κλῆειν, *close tight, shut up*.

ξύγκλητος (ή), *the Senate (of Rome)*.

ξύλ-λαμβάνειν, *to arrest*.

ξύλ-λέγειν, *collect, gather*, p. 263 footnote.

ξύλ-λογος (ὅ), *gathering, assembly, muster*.

ξύμ-βαίνειν, *come to terms; of things, come to pass*.

ξύμ-βάλλειν, *engage, poet. in Act.; in prose in Mid., compare*.

ξύμ-βουλεύειν, *advise, counsel, with Dat. of person; Mid. consult, with Dat.*

ξύμ-μαχεῖν, *be an ally to*.

ξύμ-μαχία (ή), *alliance*.

ξύμ-μαχος (ὅ), *ally*.

ξύμ-μειγνύναι, Intr. with Dat., *have dealings with, engage in battle*.

ξύμ-πᾶς, πᾶσα, παν, *all together, all in a body*.

ξύμ-πλέκειν, *brace together*.

ξύμ-πολιτεύειν, *live as fellow-citizens with; Mid. ξύμ-πολιτεύεσθαι, take a part in affairs with, act together with in politics*.

ξύμ-πονείν with Dat., *labour with, help*.

ξύμ-πορεύεσθαι, *travel with*.

ξύμ-πόσιον (τό), *drinking-party, dessert*.

ξύμ-πράσσειν with Dat., *co-operate with, intrigue with*.

ξυμ-φέρειν, *bring together, contribute*; Impers. with Dat., *it is expedient for, to the interest of*.

ξυμ-φορᾶ (ῆ), *event, misfortune*.

ξύν (σύν, Preface, p. vii) with Dat., *with, with the help of, added to*.

ξυν-ειδέναι, *be conscious*, § 112.

ξυν-ελθεῖν, with Dat., *go with, accompany*.

ξυν-εμ-βολή (ῆ), lit. *throwing in together, the regular dip of oars*.

ξυν-έπεισθαι with Dat., *accompany, follow with*.

ξυν-επι-λαμβάνεσθαι with Gen. (and Dat.) *τινί τινος, take part in a thing (with)*.

ξυν-εργάζεσθαι, *to work together*.

ξυν-ετός, ῆ, ὄν, *having knowledge, wise, sagacious, verbal* (in Act. sense) *from ξυν-λήμι*.

ξυν-θήκη (ῆ), *compact*.

ξυν-ιέναι, *understand, lit. put together, frame a conception of*.

ξυν-ιστάναι, § 170; Trans., *set together, compose*; Intr. and Mid. *stand together, be constructed*.

ξύν-οδος (ῆ), *assembly, meeting*.

ξυν-τελεῖν, *bring to an end; contribute* (money).

ξυν-τιθέναι, *put together, compose*.

ξυν-τόμως, *shortly, concisely*.

ξυν-τρέχειν, *run together*.

ξυν-ωμοσιᾶ (ῆ), *conspiracy, from ὁμῦμι* (§ 283).

## O

ὀ, ῆ, τό, *the*, §§ 12, 22; ὀ μέν . . . ὀ δέ, § 93; in Homer this

pron. is used as a Demonstrative and also as a Relative.

ὀβολός (ὀ), *obol, the sixth part of the Athenian drachma, worth a little more than 1½d.*

ὀγδοήκοντα, *eighty*.

ὀγδοηκοστός, ῆ, ὄν, *eightieth*, § 154.

ὀγδοος, η, ον, *eighth*, § 91.

ὀγδοος καὶ δέκατος, *eighteenth*, § 91.

ὅδε, ῆδε, τόδε, *this*, p. 37.

ὀδεύειν, *to travel, journey*.

ὀδηγός (ὀ), *guide*.

ὁδός (ῆ), *way, road*, § 11.

ὀδούς, ὀδόντος (ὀ), *tooth*, § 60.

ὀδύρεσθαι, Trans., *bewail, mourn for*; cf. § 196 (ᾶ).

Ὀδύσσεια (ῆ), *the Odyssey*; cf. p. 240.

Ὀδυσσεύς, -έως (ὀ), pp. 97 ff., *Odysseus, commonly called in English by the possibly Epirote Greek form of his name, Ulysses* (Lat. *Ulixēs*).

ὅθεν, *whence*, § 198.

ὅθι (poet.), *where*.

οἶδα, *I know*, §§ 110, 104 REM.

οἷσθαι, *think, suppose*, § 229.

οἶκαδε, *homewards*.

οἰκεῖν, Trans. and Intrans., *dwell, inhabit, govern*.

οἰκεῖος, ᾶ, ον, *domestic, personal*, see p. 281 footnote.

οἰκέτης (ὀ), *servant*.

οἰκήτωρ, -οπος (ὀ), *inhabitant*.

οἰκία (ῆ), *building, house, dwelling*.

οἰκίζεω, Trans., *colonise, settle (folk) in a place*.

οἰκιστής (ὀ), *founder (of a colony)*.

οἰκο-δομεῖν, *build*.

οἰκο-δόμημα (τό), *building*.

οἶκος (ὀ), *household, home*; κατ' οἶκον, *at home*.

οἰκουμένη (ἡ) (sc. ᾧ), the inhabited earth, the world (of men).

οἰκῶντες (οἱ), the inhabitants.

οἰκτεῖν (not -τεῖρ-), to pity, § 196.

οἶμαι, I think, see οἶσθαι.

οἶνος (ὁ), wine.

οἶον, Adv., as for instance.

οἶος, ᾧ, ον, such as, how great; in exclamations, as Adj., what, how great, what a . . . !

οἶός τε, οἶά τε, εἶναι, be able, lit. be such as to, p. 41.

οἷς, οἷος (ὁ, ἡ), sheep.

οἶσιν, see φέρειν.

οἷστος (ὁ) (poet.), arrow.

οἵχεσθαι, be gone away, have vanished, be off.

οἰκέλειν, to beach; cf. § 196.

οἰκνεῖν, to shrink from, scruple.

οἰκτακοῖοι, αἱ, οὐ, eight hundred, § 180.

οἰκτακοιστός, ἡ, ὄν, eight-hundredredth, § 180.

οἰκτώ, eight, § 90.

οἰκτωκαίδεκα, eighteen, § 90.

ὀλιγαρχία (ἡ), government by the few.

ὀλίγον, Adv., a little, slightly.

ὀλίγος, η, ον, little, scanty; Pl. few.

ὀλίγου δεῖ, it is all but (so), nearly.

ὅλος, η, ον, whole, entire.

ὅλωλα, see ἀπολλύναι, § 180.

ὄμβρος (ὁ), rain.

Ὅμηρος (ὁ), Homer.

ὄμηρος (ὁ), hostage.

ὀμιλία (ἡ), intercourse.

ὄμιλος (ὁ), throng, company.

ὄμμα (τό), eye (mostly poet.).

ὀμνύναι, swear, §§ 283, 332.

ὀμοίως, equally, in like manner.

ὀμολογεῖν, to agree, acknowledge.

ὀμολογία (ἡ), agreement.

ὀμοῦ, together.

ὀμο-φρονεῖν, be of one mind.

ὄμως, yet, nevertheless.

ὄναρ (τό), used only in Nom. and Acc., dream.

ὄνομα (τό), name.

ὀνομάζειν, to name, call by name.

ὀνομαστός, ἡ, ὄν, noted, famous.

τῷ ὄντι (Dat. Neut.), in reality.

ὀξύειν, § 197, sharpen, incite.

ὀξύς, εἷα, ὅ, § 84, sharp, keen.

ὀπάζειν (poet.), grant, bestow, esp. of divine blessings.

ὀπίθε(ν), behind.

ὀπλίζειν, § 141, arm, fit for battle.

ὀπλίτης (ὁ), heavy-armed foot-soldier.

ὄπλον (τό), weapon; Pl. arms.

ὅποι, whither, pp. 190, 252, 319.

ὅποιος, ᾧ, ον, of what kind (p. 319); of whatever kind (p. 252).

ὀπόσος, how large, how much (p. 319); however large or much (p. 252).

ὀπόταν, whensoever.

ὀπότε, when (pp. 190, 319); whenever (p. 252).

ὀπότερος, which of two (p. 319); whichever of two (p. 252).

ὅπου, where (p. 319); wherever (p. 252).

ὅπως, how, pp. 131, 144, 204, 319.

ὅπωςτιοῦν, in any way whatever.

ὄραν, pp. 156, 192, to see, look upon.

Ὀράτιος (ὁ), Horace, the Roman poet.

ὀργή (ἡ), inclination, mood, anger; lit. the way one inclines or is eager, from the root of ὀρέγνυμι, I stretch out.

ὀργίζειν, Trans., to anger; Mid. to be angry with (of pers.), often with Dat.

ὀρθός, ἡ, ὄν, straight, upright.

ὀρθῶς, rightly.

ὀρμᾶν, Trans., to urge forward; Mid. Intrans., to start, rush forward.

ὀρμή (ἡ), impulse, onset, attack.

ὄρνις, ὀρνίθος (ὁ, ἡ), § 83, bird.

Ὀροίτης (ὁ), Oroetes, p. 173.

ὄρος (τό), mountain.

ὄρυγμα (τό), ditch, trench, cutting.

ὀρύσσειν, *to dig*; cf. § 70.

ὀρχεῖσθαι, *to dance*.

ὀρχήστρᾱ (ἥ), *dancing-space*, esp. *in a theatre*.

ὅς, ἥ, ὅ, Rel. Pron., *who*, § 27.

ὅσιος, ᾱ, ὄν, *holy, righteous*.

ὅσος, η, ὄν, Rel. Pron., *as large as*; in Pl., *as many as*; Exclam. Pron., *how large! how many!*

ὅσπερ, ἥπερ, ὅπερ, *the very one who or which*.

ὅστις, ἥτις, ὅ τι, *who, what* (§§ 150 ff.); *whoever, whatever*, see §§ 152, 287, 288.

ὅστισούν, ἥτισούν, ὅτιούν, *whosoever, whatsoever*.

ὅστούν (τό), *bone*, § 143.

ὅτε, *when*, pp. 190, 252 f.

ὅτι, *that, because*, pp. 52, 191, 284 ff.

ὀτρύνειν, *to urge on*; cf. § 196.

οὐ, οὐκ, οὐχ, *not*, §§ 16, 96 a, 184, 249, 330-2.

οὐ διαπολλοῦ, *at no great interval (of time or distance), before long*; οὐ μή, see §§ 278-80; οὐ μὴν ἀλλά, *not but what*; οὐ μόνον . . . ἀλλὰ καί, *not only . . . but also*. (μὴ οὐ, see under μὴ.)

οὐ, *where*; p. 190.

οὐδαμοῦ, *nowhere*.

οὐδαμῶς, *in no wise*.

οὐδέ, *and not, not even*.

οὐδεὶς, οὐδεμία, οὐδέν, *no one*; cf.

§§ 184 and 90 a.

οὐδέτερος, ᾱ, ὄν, *neither of the two*.

οὖν, see οὖν.

οὐκέτι, *no longer*; cf. § 184.

οὐκουν, *not therefore, so not*, introducing a negative statement.

οὐκοῦν, (*is it not*) *therefore (the case that?)*, introducing a question expecting a positive answer, and so equivalent to a positive statement.

οὖν (second word), *therefore, then, accordingly*.

οὐνεκα, *on which account, wherefore*.

οὔποτε, *never*; } cf. § 184.

οὔπω, *not yet*.

οὐρανός (ὅ), *sky, heaven, upper world*.

οὖς, ὠτός (τό), *ear*, p. 172.

οὔσα, Fem. Partc., *being*, § 58.

οὐσιᾶ (ἥ), *property*.

οὔτε . . . οὔτε, *neither . . . nor*.

οὗτος, αὕτη, τοῦτο, *this*, p. 79.

οὕτω, οὕτως, *thus, so*.

ὀφείλειν, Trans., *owe, be bound to (often with Inf.)*; for ὀφελον in Wishes, see § 271.

ὀφείλημα (τό), *debt*.

ὀφθαλμός (ὅ), *eye*.

ὀφει, -εως (ὅ), *snake*.

ὀφλισκάνειν, Trans., *become responsible for, incur (with Acc. of the penalty or the offence)*, § 239.

ὀφρύς, -ύος (ἥ), *brow*, § 81.

ὀχεύς, -έως (ὅ), *strap, bar (of a door)*; cf. § 98.

ὄχλος (ὅ), *crowd, mob*.

ὄψις, -εως (ἥ), *sight*.

## Π

πάθος (τό), *experience, suffering, calamity*.

παιάν, -ᾱνος (ὅ), *hymn of praise, song of victory*.

παιδάριον (τό), *a young child*.

παιδείᾱ (ἥ), *education, training*.

παιδεύειν, *educate, train*.

παίδευσις, -εως (ἥ), *education*.

παιδίον (τό), *child*.

παλεῖν, *strike, beat with blows*.

παῖς, παιδός (ὅ, ἥ), *child, son, daughter*.

πάλαι, *long ago*.

παλαιός, ᾱ, ὄν, *ancient*.

Παλαιστίνη (ἥ), *Palestine*.

παλαιάτος, Superl. of παλαιός, § 87.

πάλιν, Adv., *back, again*.

**Παναθήναια** (τά), *festival of the Athenians.*

**Πανιωνικός**, ή, όν, *Panionic.*

**παντάπασι**(ν), *altogether.*

**πανταχοῦ**, *everywhere.*

**παντελῶς**, *completely.*

**πάντως**, *altogether, in any case.*

**πάνυ**, *altogether, entirely, thoroughly.*

**παρά** with Acc., *to the presence of, to the side of (a person); alongside*, § 28; *across, in transgression of (a line, limit, or rule)*, e.g.

**παρά καιρόν**, *inopportunistly; with Gen., from beside (a person); with Dat., beside.*

**παρα-βαίνειν**, *transgress.*

**παρ-άγειν**, Trans., *move away.*

**παρα-γίγνεσθαι**, *come beside, come up to, aid (with Dat.).*

**παρά-δειγμα** (τό), *example.*

**παράδεισος** (ὁ), *park, pleasure ground, a Persian word.*

**παρα-διδόναι**, *hand over, surrender.*

**παρα-καθίσθαι**, *sit beside.*

**παρα-καλεῖν**, Trans., *to call to one's side (used both of the person who needs and the person who gives encouragement or help), exhort, encourage.*

**παρα-κομίζεσθαι**, Mid., *coast along.*

**παρα-λαμβάνειν**, *receive (from), take over.*

**παρα-λείπειν**, *pass by.*

**παρα-νομεῖν**, *transgress the law.*

**παρα-πνεῖν**, (of the wind) *escape sideways.*

**παρα-σκευάζειν**, *prepare, equip.*

**παρα-σκευή** (ή), *preparation, equipment (of a movable kind).*

**παρα-τιθέναι**, *set before or beside.*

**παρ-εἶναι**, *be present with, have come to*, often with Dat.; **παρ-εστί**(ν), Impers., *it is in the power of, it is possible for, permissible to*, with Dat. and Inf.

**παρ-ελθεῖν** (2nd Aor.), *go along, come forward; (of time) pass away, vanish.*

**παρ-εχειν**, Trans., *present, provide, offer, show*; Mid. Trans., *offer as one's own gift, exhibit, acknowledge.*

**παρθένος** (ή), *maiden*, § 11.

**Παρθενών**, -ώνος (ὁ), *the Parthenon, the temple of Athena Parthenos.*

**παρ-ιέναι**, *let go by, let pass, permit*, pp. 169 ff.

**Παριός**, ά, όν, *Parian (Paros, one of the Cyclades, was famous for its marble).*

**παρ-ιστάναι**, Trans., *to place beside, present*, § 170; Intrans. and Mid., *stand beside (as a helper); be near (of events)*; Mid. Trans., *subdue*, p. 183, with footnote.

**Παρνῶσος** (ὁ), *a mountain in Phocis*, p. 83.

**παρ-οδος** (ή), *passage*, § 11.

**παρ-οιμιά** (ή), *proverb, maxim.*

**παρ-όν**, Neut. Abs., *it being in one's power*, § 308.

**πᾶς, πᾶσα, πᾶν**, *all*, § 59.

**πάσχειν**, Trans., *to experience, suffer*, p. 131; cf. § 306.

**πατάσσειν**, p. 195 (Pres. rare except in Homer), *smite, knock.*

**πατήρ, πατρός** (ὁ), *father*, § 63.

**πατρίς, -ίδος** (ή), *fatherland.*

**παύειν**, Trans., *check, make to stop* (τινά τινος); Mid. *cease*, often with Gen.

**παῦλα** (ή), *rest, pause*; cf. § 40.

**Παυσανίας, -ίου** (ὁ), *Pausanias*; see pp. 271 ff.

**πέδη** (ή), *fetter.*

**πεδῖον** (τό), *plain.*

**πέζη**, *on foot, by land.*

**πείθειν**, Trans., *try to persuade, urge*; in Mid. with Dat., *obey*; §§ 68, 108, 130, REM. 2.

**πειθῶ, -οῦς** (ή), *persuasiveness, power of persuasion*, p. 105.

**πεινῆν** (πεινάω), *be hungry*, § 297

NOTE.

Πειραιεύς, -ῶς (ὁ), § 97, REM. 2, *Peiraeus*, the chief suburb and harbour of Athens; cf. pp. 267 ff.

πειράσθαι, Depon., § 229, *try*, *make trial of*, often with Gen. of the thing or person tested or attempted.

Πεισίστρατος (ὁ), *Peisistratus*; cf. pp. 221 ff.

πέισσθαι, see πάσχειν.

πέλαγος (τό), *open sea*.

πέλεκυς, -εως (ὁ), *axe*; cf. § 82.

Πέλλα (ἡ), *Pella*, the chief town of Macedonia, p. 290.

Πελοπόννησος (ἡ), *Peloponnesus*.

πέμπειν, *escort*, *send*, §§ 6, 49, 107.

πέμπτος, η, ον, *fifth*, § 91.

πέμπτος καὶ δέκατος, *fifteenth*, § 91.

πένης, -ητος (ὁ), *poor man*; as Adj. (ὁ, ἡ), *poor*.

πεντακῆσιοι, αι, α, *five hundred*, § 160.

πεντακοσιοστός, ἡ, ὄν, *five-hundredth*, § 160.

πέντε, *five*, § 90.

πεντεκαίδεκα, *fifteen*, § 90.

πεντητηρίς, -ίδος (ἡ), *a term of five years*, *a festival celebrated every five years*.

πεντήκοντα, *fifty*, § 154.

πεντηκόντορος (ἡ) (sc. ναῦς), *fifty-oared ship*, *war-galley*.

πεντηκοστός, ἡ, ὄν, *fiftieth*, § 154.

πέποιθα, Perf. of πείθειν.

πέπομφα, Perf. of πέμπειν.

πέπραγα, Intr. Perf. of πράσσειν, § 108.

πεπρωμένον (τό), *what is fated*, Partc. of πέπρωμαι.

περαίνειν, *accomplish*, *bring to an end*, § 196.

περί with Acc., *around*, *extending around*; with Gen., *about*, *concerning*; with Dat., (poet.) *round*; in compounds, *going all round*, hence *outdoing*, *surpassing*, *exceedingly*.

περι-άγειν, *turn round*.

περι-αίρειν, *take off* (from all round), *strip away from*, e. g. τὰ τεῖχη (τῆς πόλεως).

Περιάνδρος (ὁ), *Periander*, tyrant of Corinth, 625-585 B.C.; cf. p. 152.

περι-άπτειν, *fit around*, *attach to*, τινί τι.

περι-βάλλειν, *surround*, *ensnare*, τινά τι; Mid. throw around (τινί) τι.

περί-βολος (ὁ), *circumference*, the (surrounding) wall of a city.

περί-γιγνεσθαι with Gen., *be superior to*, *survive*, *result from*.

περι-δεής, ἐς, *very timid*.

περι-έχειν, *embrace*, *include*, *comprise*; milit. *outflank*.

περι-ιέναι, *go round*.

περι-καλύπτειν, *wrap round*, *envelop*.

περι-κείσθαι, *lie round*.

Περικλῆς, -έους (ὁ), *Pericles*, § 79; cf. pp. 280 ff.

περι-μένειν, *wait about*.

περι-οικοδομεῖν, *build round*.

περι-ορᾶν, *look round* (not at), *suffer*, *allow*, with Acc. and Partc.

περι-ουσιᾶ (ἡ), *abundance*, *superiority*.

περι-πλεῖν, *sail round*.

περι-πλέκειν, *twine round*.

περί-πλους (ὁ), *circumnavigation*.

περι-ποιεῖσθαι, *lay claim to*, *gain possession of*.

περι-σκοπεῖν, *consider carefully*.

περι-τειχίζειν, *blockade*, *wall in*.

περί-φαντος, ον (poet.), *conspicuous*, *seen from everywhere*.

Περσεφόνη (ἡ), *Persephōnē*, daughter of Demeter; see p. 68.

Πέρσης (ὁ), *Persian*.

πεσ-, see πίπτειν.

πέτρᾱ (ἡ), *rock*.

πηγή (ἡ), *spring*, *fount*.

πηγνύναι, Trans., to fix, fasten ;  
cf. § 178.

πηδᾶν, to leap.

πηλός (ὁ), mud.

πήχυς (ὁ), fore-arm, cubit, ell ; cf.  
§ 82.

πιέζειν, Trans., press, oppress.

Πιερίᾱ (ἡ), district of Thessaly,  
haunt of the Muses.

πιθ-, see πείθειν.

πικρός, ἄ, ὄν, bitter ; of persons,  
caustic.

πιλίδιον (τό), a little felt hat.

πίναξ, -ακος (ὁ), board, tablet,  
picture, map.

Πίνδαρος (ὁ), Pindar, the great lyric  
poet of Thebes ; cf. p. 290.

πίνειν, to drink, § 238.

πιπράσκειν, to be sold, § 297.

πίπτειν, fall, p. 156 and § 286.

πιστεύειν with Dat., trust, put  
faith in.

πίστις, -εως (ἡ), trust, faith.

πιστός, ἡ, ὄν, trusted, trustworthy,  
faithful.

πλανᾶσθαι, Depon., wander ; Aor.  
ἐπλανήθην, cf. § 229.

πλάσσειν, mould, fabricate, forge,  
§ 282.

Πλαταιεύς, -έως (ὁ), a citizen of  
Plataea, § 97 REM. 2.

πλεῖν, to sail, §§ 142, 301.

πλείων, πλέον, more, larger, § 118.

πλέκειν, Trans., weave, devise,  
§ 49.

πλέονος, Gen. Neut. of πλείων,  
more (§ 118), at a higher value ;  
cf. § 218.

πλέως, πλεῖα, πλέων, full, p. 171.

πληγή (ἡ), blow.

πλήθος (τό), multitude, number,  
quantity, majority, common  
people.

πλήκτρον (τό), cock's spur ; also an  
instrument for striking the lyre.

πλήρης, es, full, with Gen.,  
§ 218 a.

πληροῦν, fill ; of ships, man, pro-  
vide with a crew.

πλησίον, Adv., near ; ὁ πλησίον  
(§ 34), one's neighbour.

-πλήσσειν (in Attic in com-  
pounds only), strike, p. 195.

πλοῖον (τό), vessel, ship.

πλοῦς (ὁ), voyage ; cf. § 158.

πλούσιος, ἄ, ὄν, rich.

Πλούταρχος (ὁ), Plutarch, Greek  
philosopher and historian, who  
taught at Rome sometime between  
81 and 96 A.D.

πλοῦτος (ὁ), riches, wealth.

Πλούτων, -ωνος (ὁ), Pluto, lit. the  
wealthy, euphem. name for the  
king of the underworld.

πνεῖν, breathe, blow, §§ 142, 301.

πόθεν, whence ?

ποθεν, from some place.

πόθος (ὁ), yearning, desire.

ποῖ, whither ?

ποιεῖν do, make ; Mid. consider,  
esteem ; περὶ πολλοῦ, πλείστου,  
ποιεῖσθαι, value greatly, most  
highly.

ποίησις, -εως (ἡ), making, poetry.

ποιητής (ὁ), maker, poet.

ποιητική (ἡ) (sc. τέχνη), the art of  
poetry.

ποιητός, ἡ, ὄν, made, well made.

ποικίλος, η, ὄν, brodered, mani-  
fold, intricate.

ποιμαίνειν (cf. § 196), to shepherd,  
tend like a shepherd.

ποιμήν, -ένος (ὁ), shepherd.

ποίμνιον (τό), flock.

ποῖος, ἄ, ὄν, Interrog. Adj., of  
what sort ? what ?

πολέμαρχος (ὁ), Polemarch, i. e.  
at Athens (in the early fifth cen-  
tury B.C.) the Archon who had  
charge of all war-business, Com-  
mander-in-Chief.

πολεμεῖν, Intrans., be at war,  
carry on war, often with Dat.

πολεμικός, ἡ, ὄν, hostile.

πολεμικῶς ἔχειν, *be hostile.*

πολέμιος (ὁ), *enemy.*

πόλεμος (ὁ), *war.*

πολιορκεῖν, *Trans., besiege.*

πόλις, -εως (ἡ), *city, city-state,*  
§ 82.

πολιτεῖα (ἡ), *citizenship.*

πολιτεύειν, *Act. Intrans., live as a citizen; Pass. be governed, administered; Mid. take a part in politics.*

πολίτης (ὁ), *citizen.*

πολιτικός, ἡ, ὄν, *civil, statesman-like.*

πολλάκις, *often.*

πολλαπλάσιος, ᾧ, ὄν, *many times as large, or (in Pl.) as many.*

πολλοί, *many, see πολὺς.*

πολύ, *much; πολλοῦ δεῖ, far from it; διὰ πολλοῦ, at a long interval, p. 36; ὡς ἐπὶ τὸ πολὺ, for the most part.*

Πολυκράτης (ὁ), § 79, *Polycrates, Tyrant of Samos, died 522 B.C.*

πολύς, πολλή, πολὺ, § 77, *much; in Pl. many.*

Πολύφημος (ὁ), *Polyphemus the giant, one of the Cyclopes; cf. p. 97.*

πονεῖν, *to work hard, suffer, toil, be in pain.*

πονηρός, ᾧ, ὄν, *bad, evil (declined on p. 26).*

πόνος (ὁ), *labour, toil.*

πόντονδε, *Homeric for ἐς τὸν πόντον.*

πόντος (ὁ), *a sea; in poetry, the sea more generally.*

πορεία (ἡ), *journey, passage.*

πορεύειν, *Trans., convey; Mid. Intrans., § 229, travel, march.*

πορθμός (ὁ), *ferry, passage, strait.*

πορίζειν, *provide; cf. § 141.*

πόρος (ὁ), *ford, crossing.*

πῶρρω, πορρώτερον, πορρώτατα, *Adverbs, far, farther, farthest.*

Ποσειδῶν, -ῶνος (ὁ), *Poseidon, god of the sea and patron-god of the Knights of Athens.*

πόσος, *Interrog. Adj., how great? Pl. how great? how many? Gen.*

*Neut. (§ 218) πόσου, for how much, at what price?*

ποταμός (ὁ), *river.*

πότε, *when?*

ποτε, *once upon a time, some day; after Negatives ever.*

ποτί, *Doric for πρὸς.*

ποτόν (τό), *drink.*

ποῦ, *where?*

που, *somewhere; hence metaph. in some circumstances, perhaps, as I surmise.*

πούς, ποδός (ὁ), *foot, p. 63.*

πράγμα (τό), *thing done, act, event, matter, business.*

πράσσειν, §§ 70, 107, 108, *Trans., do, act, achieve, be busy with, transact; Intrans. fare; εὖ πράσσειν, fare well, prosper; κακῶς πρ., fare ill; Mid. Trans. negotiate, manage.*

πρέπειν with *Acc. or Dat. of Pers., befit, be suitable.*

πρεσβευτής (ὁ), *ambassador.*

πρέσβυς, -εως (ὁ), *old man, § 82.*

πριάσθαι (see ὠνέομαι), *buy, §§ 190, 297.*

πρίν, *Adv., before, formerly; Prep. with Infin., before; Conjunction, before, until, see § 298.*

πρό with *Gen., before, in front of.*

προ-άγειν, *lead forward, promote.*

προ-αγορεύειν, *to tell beforehand.*

προ-βαίνειν, *step forward, advance.*

προ-βάλλειν, *throw or put forward.*

πρό-βατον (τό), *sheep, lit. the thing that walks forward (as it feeds).*

πρό-γονος (ὁ), *ancestor.*

προ-διδόναι, *to betray.*

προ-δότης (ὁ), *traitor.*

προ-εδρεύειν, *be president, occupy the first place.*

προ-εδριά, *the foremost place, seat of honour.*

προ-έχειν or προὔχειν, *Trans., to hold forth; Intrans., to jut out beyond, surpass.*

προ-θυμείσθαι, *be ready, eager.*

προθυμία (ἡ), *zeal.*

προ-θύμως, *gladly, readily.*

προ-ιέναι, *throw before one, § 174 ;*

*Mid. give up, forgo, abandon.*

προ-κεῖσθαι, *be set in front of one, be proposed.*

πρό-μαντις, -ews (ὁ, ἡ), *prophet, oracular interpreter.*

προμαχεῖν with Gen. (poet.) *fight for.*

προ-νοεῖν, *to foresee.*

πρό-νοια (ἡ), *foresight.*

προ-πέμπειν, *to send forward.*

Προ-πύλαια (τά), *the Propylaea, the buildings forming the approach to the Acropolis.*

πρόρριζος, *Predicative Adj., root and branch, utterly (lit. root foremost).*

πρός with Acc., *towards, to, against; with a view to; πρὸς καιρόν, opportunely; with Gen., towards (geogr.), near; at the hands of; with Dat., in addition to, near to, at.*

προσ-άγειν, *Trans., bring in.*

προσ-αγορεύειν, *Trans., make a speech to, address, § 297.*

προσ-βάλλειν with Dat., *set upon, attack.*

προσ-δέχεσθαι, *expect; receive favourably; admit (an argument).*

προσ-δοκᾶν, *expect, wait for.*

προσ-δοκία (ἡ), *expectation; παρὰ προσδοκίαν, contrary to expectation, unexpectedly.*

προσ-ελθεῖν, *2nd Aor., to approach.*

προσ-έτι, *besides.*

προσ-έφη, *he addressed.*

προσ-ἦκον, *it being right and fitting, § 308.*

πρόσθεν, *before; in front.*

προσ-θεῖς, -ews (ἡ), *addition.*

προσ-μειγνύναι, *Intr., to come to close quarters.*

πρόσ-οδος (ἡ), *revenue, income.*

πρόσ-οψις, -ews (ἡ), *sight, mien.*

προσ-πίπτειν with Dat., *to attack.*

προσ-τιθέναι, *to add, bestow.*

προ-στασιᾶ (ἡ), *court, entrance-ground.*

προ-στάτης (ὁ), *leader, chief.*

προσ-χωρεῖν, *Intr., go over to, join.*

πρόσω, *see πόρρω; cf. p. 93.*

πρόσ-ωπον (τό), *face.*

προ-τιθέναι, *to set before, propose; to offer (e. g. a prize).*

προ-τρέπειν, *urge forward; Mid. give oneself up to.*

προὔχειν, *see προέχειν.*

προ-φέρειν, *bring forward, cite.*

προ-φητεύειν, *speak for a god.*

πρῶτον, *Adv., first, firstly; cf. § 308.*

πρῶτος, η, ον, *Adj., first.*

πτέρυξ, -υγος (ἡ), *wing.*

πτερωτός, ἡ, όν, *winged, having wings.*

πτωχός (ὁ), *beggar; lit. croucher, from πτήσσειν, to crouch.*

Πυθία (ἡ), *the Pythia, priestess of Apollo.*

πυκινός, ἡ, όν (poet. for Attic πυκνός), *solid, strong, cleverly built.*

πύλη (ἡ), *gate.*

πυνθάνεσθαι, *Depon., § 240, to ascertain, learn by inquiry.*

πῦρ, πυρός (τό), *fire; Pl. watch-fires, p. 172.*

πύργος (ὁ), *tower.*

πω, *yet.*

πωλεῖν, *to offer for sale.*

πῶμα (τό), *drink, cup (of wine).*

πῶποτε, *ever yet.*

πῶρινος, η, ον, *made of tufa (a porous stone).*

πῶς, *how?*

πῶς, *in some way, somehow.*

## P

ράδιος, *ᾱ, on, easy.*

ῥαδίως, *easily.*

ῥαψωδός (δ), *rhapsodist, i.e. professional student, interpreter, and reciter of Epic poems.*

ῥεῖν, *to flow, §§ 142, 301.*

ῥηγνύναι, *to break; cf. §§ 178, 109, REM. 2.*

ῥηθήσομαι, *see λέγω.*

ῥήμα (τό), *word, phrase; in grammar, verb.*

ῥήτωρ, -ορος (δ), *speaker.*

ῥίπτειν (cf. § 69), *to throw.*

ῥίς, ῥινός (ή), *Sg. nose, Pl. nostrils.*

ῥόδον (τό), *rose.*

ῥοθίας, -άδος, (poet.) *fem. adj., dashing.*

ῥύεσθαι, *rescue, deliver (poet.).*

Ῥωμαῖος, *ᾱ, on, Roman.*

## Σ

σάκος (τό) (poet.), *shield.*

Σαλαμίνιος, *ᾱ, on, Salaminian.*

Σαλαμίς, -ῖνος (ή), *the island of Salamis; cf. pp. 218 ff.*

σάλπιγξ, -ιγγος (ή), *trumpet.*

Σάμιος, *ᾱ, on, Samian.*

Σάμος (ή), *the isle of Samos.*

Σαπφώ, -οὺς (ή), *declined like πειθώ, § 98, Sappho, lyrical poetess, circ. 610 B.C.*

Σάρδεϊς, εἰων (αῖ), *the city of Sardis; cf. p. 173.*

σάρξ, σαρκός (ή), *flesh.*

Σαρωνικός, ή, όν, *Saronic; cf. p. 218.*

σατράπης (δ), *satrap, viceroy.*

σαφής, ές, *clear, plain, true.*

σαφώς, *clearly.*

σέ, σε, *see § 6.*

σε-αυτόν, ήν, *yourself.*

σελεῖν, *to shake.*

σεισμός (δ), *earthquake.*

Σικυών, -ώνος (ή), *the city of Sicyon.*

σεμνός, ή, όν, *reverend, august, solemn.*

σεμνύνεσθαι, *be grave, solemn; cf. § 196.*

σεμνώς, *solemnly.*

σημαίνειν, § 196, *signify, show, mean.*

σημείον (τό), *sign, signal.*

σήμερον, *Adv., to-day.*

σθένος (τό), *strength.*

σίγα, *silently.*

σιγᾶν, *be silent.*

Σιγαῖον (τό), *the promontory of Sigeum; cf. p. 125.*

σιγή (ή), *silence.*

σιδηροῦς, ᾱ, οὖν, § 144.

Σικελία (ή), *Sicily.*

Σιμωνίδης (δ) (cf. § 79), *the lyric poet (b. 556 B.C.) Simonides; cf. pp. 246 ff.*

σίτος (δ), *corn, food, provisions, p. 172.*

σκεδαννύναι, *scatter, § 180.*

σκέλος (τό), *leg.*

σκέπτεσθαι, *watch, consider.*

σκευάζειν, *arrange.*

σκιά (ή), *shade, shadow.*

σκοπεῖν, *see, look.*

σκοπός (δ), *aim, mark; (poet.) scout.*

σκότος (δ), *darkness.*

Σκύθης (δ), *a Scythian.*

σκώπτειν, *to jeer, to jeer at.*

σμάραγδος (ή), § 11, *emerald.*

σμίκρόν, *Adv., a little, a little way.*

σμίκρός, ᾱ, όν, *parallel form of μικρός, small, little.*

σοβεῖν, *to scare.*

Σόλων (δ), *Solon, pp. 202 ff.*

σός, σή, σόν, *your*.

Σούνιον (τό), *Cape Sunium, the southernmost point of Attica*.

σοφία (ή), *wisdom, cleverness*.

σοφός, ή, όν, *wise, clever*.

σπᾶν, *pull, drag*; cf. § 282.

σπανίζειν, *be short of, with Gen., § 215*.

Σπάρτη (ή), *the city of Sparta*.

σπείρειν, § 196, *sow*.

σπεισ-, see σπένδειν.

σπένδειν, Act. Trans., *pour out*; σπένδεσθαι, Mid., *pour libations, make a treaty*.

σπεύδειν, Trans., *urge on, strive eagerly, pursue*; Intr., *hasten*.

σποδός (ή), *embers, ashes*.

σπονδαί (αί), *truce, lit. libations*.

σπουδαίος, ᾱ, όν, *zealous, serious, good*.

σπουδαίως, *earnestly*.

-σσα, see p. 59 footnote.

στάδιον (τό), *furlong, stade, race-course*.

στάς, στάσα, στάν, see ιστάναί.

στασιάζειν, *to be unsettled, be in a state of faction*.

στάσις, -ews (ή), *faction, sedition*.

στείχειν, *to walk, march*.

στέλεχος (τό), *stump (of a tree)*.

στέλλειν, § 196, *fit out, despatch*.

στενά (τά), *straits, narrows*.

στενός, ή, όν, *narrow*.

στερίσκειν, § 251, *deprive, τινά τινος*.

στέφανος (δ), *garland*.

στήλη (ή), *pillar, post, tablet*.

στίχος (δ), *row, line of poetry*.

στοά (ή), *portico, colonnade*.

στολή (ή), *dress, attire*.

στόλος (δ), *equipment, armament*.

στόμα (τό), *mouth*; ἀπό στόματος, *by word of mouth, i. e. by memory*.

στορενύναι, *spread, lay low*; cf. § 281.

στοχάζεσθαι, *aim at, with Gen., § 211*.

στόχος (δ), *a mark, target, goal*.

στρατεία (ή), *expedition, march*.

στρατεύειν, Act. (of the individual soldier), Mid. στρατεύεσθαι (properly of the commander), *to go on a campaign, march*.

στράτευμα (τό), *army*.

στρατηγεῖν, *to be general*.

στρατηγός (δ), *general, commander*; at Rome the term is applied by Greek historians to the consuls and praetors, but a consul is generally called στρατηγός ὑπατος or simply ὑπατος.

στρατιά (ή), *army, host*.

στρατιώτης (δ), *soldier*.

στρατοπεδεύεσθαι, *encamp*.

στρατόπεδον (τό), *camp, host*.

στρατός (δ), *army*.

στρέφειν, *to turn, twist*.

Στρυμών, -όνος (δ), *the river Strymon*.

στυγερός, ᾱ, όν, *hateful, miserable*.

σύ, σέ, σοῦ, σοί, *you (emphatic)*, see pp. 99, 27.

συλ-, see ξυλ-.

συμ-, see ξυμ-.

συν-, see ξυν-.

Συρακόσιος, ᾱ, όν, *Syracusan*.

Συράκουσαι (αί), *the city of Syracuse*.

Συρία (ή), *Syria*.

συ-στρατιώτης (δ), *fellow-soldier*.

σφάζειν (and later Attic σφάττειν), § 70, *slay (with a knife), slaughter, esp. of sacrificial victims*.

σφάλλειν, §§ 196, 197, Trans., *baffle, make to fall*; Mid., *stumble, fail*.

σφᾶς, σφείς, σφίσιν(ν), σφῶν, see pp. 100, 101, 286.

σφενδόνη (ή), *the hoop of a ring*.

σφέτερος, ᾱ, όν, *their own*.

σφόδρα, Adv., *very, exceedingly*.

σφραγίς, -ίδος (ή), *signet-ring, seal*.

σχεδόν, Adv., *near, almost*.

σχήλιος, ᾱ, όν, (of persons) *hard, hearted, cruel*; (of things) *hard, abominable*.

σχεῖν, see ἔχειν.

σχῆμα, -ατος (τό), *form, figure*;  
σχῆμα λέξεως, *figure of speech*.

σχοινίον (τό), *string, rope*.

σχολάζειν, *have leisure, loiter*.

σχολή (ἡ), *leisure*.

σώζειν, Act., *save, preserve*; Mid.,  
*get away safely*.

Σωκράτης, -ους (ὁ), § 79, *Socrates*.

σωλήν, -ήνος (ὁ), *pipe*.

σῶμα (τό), *body*.

σωρός (ὁ), *heap, mound*.

σῶς, ὁ, ἡ (Acc. σῶν), *safe and sound*.

σωτήρ, -ήρος (ὁ), *saviour*.

σωτηρίᾱ (ἡ), *safety, salvation*.

σώφρων, ον, *of sound mind, temperate, discreet, sober*; from σῶς  
and φρήν, *φρονεῖν*.

## T

ταλαιπωρεῖν, *suffer hardship or distress*.

ταλαίπωρος, ον, *suffering toil, miserable*.

τάλαντον (τό), *a talent*, see p. 207.

ταμίᾱς (ὁ), *steward* (lit. *the man charged with cutting up food*, from τέμνειν, *to cut*).

ταξιάρχος (ὁ), *taxiarch, brigadier*.

τάξις, -εως (ἡ), *arrangement, rank*.

ταπεινοῦν, *to humble, abase*.

ταράσσειν, *disorder, throw into confusion, disturb*, § 70.

τάσσειν, *arrange, draw up*, § 70.

τάφος (ὁ), *grave, tomb*.

τάφρος (ἡ), *ditch, trench*.

ταχῶς, *quickly*.

τάχιστα, *most quickly*, §§ 115, 122.

τάχος (τό), *speed*.

ταχύς, εἶα, ὕ, *swift*, §§ 84, 115.

τε . . . καί, *both . . . and*.

τεθηγμένος, η, ον, Perf. Partc.

Pass. of θήγω, *sharpened*.

τέθνηκα, *see θνήσκειν*.

τείνειν, §§ 196, 197; Trans.,  
*stretch*; Intr., *reach, extend*.

τειρίζειν, § 141, *build, fortify*.

τειρισμός (ὁ), *the building of a wall, fortification*.

τείχος (τό), *wall, fort*.

τεκ-, *see τικτεῖν*.

τελεῖν, *to complete, pay*, § 281.

τέλειος, ᾱ, ον, *full-grown, complete, perfect*.

τελειοῦν, *complete, consecrate*.

τελευτᾶν, *end, die*; see § 306  
for the idiomatic use of its  
Pres. Partc.

τέλος (τό), *end, completion, tax*;

τέλος οἱ τὸ τέλος, Adv. Nom.  
(§ 308 NOTE 1), *at last*.

τέμνειν, *to cut*.

τέρμων, -ονος, (ὁ), *boundary*.

τεσσαράκοντα, *forty*, § 154.

τεσσαρακοστός, ἡ, ὄν, *fortieth*,  
§ 154.

τέσσαρες, α, *four*, § 90; ἐπὶ τεσσάρων, *in fours, four deep*.

τέσσαρες (τέσσαρα) καὶ δέκα, *fourteen*, § 90.

τεταγμένος, *appointed*, Perf. Partc.  
Pass. of τάσσω.

τέταρτος, η, ον, *fourth*, § 91.

τέταρτος καὶ δέκατος, *fourteenth*,  
§ 91.

τετρακόσιοι, αι, α, *four hundred*,  
§ 160.

τετρακοσιοστός, ἡ, ὄν, *four-hundredth*, § 160.

τετραυματισμένος, η, ον, *wounded*,  
Perf. Partc. Pass. of τραυματίζω.

τεύχειν (poet.), *make, work, bring about*.

τέχνη (ἡ), *art, craft*.

Τηλεκλής, -οὺς (ὁ), *Telecles*, § 79.

τί, *why?*

τί δέ, *what now?*

τίειν (Att. Trag.) and τίειν (Epic), *pay honour to.*

τιθέναι, *to place, put*, § 171; νόμους

τιθέναι, *to lay down laws* (of a lawgiver or monarch); νόμους

τιθέσθαι, *to make laws* (of a people for itself).

τίκτειν, *bring forth, bear*, § 286.

τίλλειν (poet.), *pluck* (the hair or beard).

τιμᾶν, Act., *to honour*. In law Act. (of the judges) and Mid. (of the prosecutor or defendant), *to value, assess the penalty*; cf. § 218.

Τιμάνθης (δ), § 79, *Timanthes*.

τιμή (ή), *worth, value, honour, glory*.

τιμότης, -ητος (ή), *preciousness, value, from τιμος, precious*.

τιμωρεῖν with Dat., *to help, avenge*; Mid., *to avenge oneself, and with Acc., to punish*.

τίνα, τίνας, τίνος, and enclitic τίνας, τίves, see τίς and τίς.

τίνειν, *to pay, τινί τι*, § 238.

τίς, τί, *who? what?* § 56.

τις, τι, *some one, a certain one, any one*, § 56.

Τίτος, *Titus, a Roman praenomen*.

πτρώσκειν, *wound*, § 252.

τοιόσδε, -ᾗδε, -όνδε, *such, such as is to be now mentioned, such as the following*, p. 79.

τοιούτος, -αύτη, -οὔτο(ν), *such as this, such as has been now mentioned*.

τοῖχος (δ), *wall* (of a house).

τοκεύς, -έως (δ), *parent*.

τολμᾶν, *dare, venture, endure, often with Inf.*

τόξον (τό), *bow*.

τόπος (δ), *place, region*.

τοσόσδε, -ήδε, -όνδε, *so great, so strong*, see p. 79.

τοσοῦτος, -αύτη, -οὔτο, *so large, so much*, see p. 79.

τότε, *then*.

τραγικός, ή, όν, *belonging to tragedy, tragic*.

τράγος (δ), *a goat*.

τράπεζα (ή), *table, lit. four-footed thing*.

τραῦμα (τό), *wound*.

τραυματίζειν, *to wound*.

τρεῖς, τρία, *three*, § 90, p. 96.

τρεῖς (τρία) καὶ δέκα, *thirteen*, § 90.

τρέπειν, Act. Trans., *to make to turn, put to flight*; Mid. Intr., *to turn, flee*.

τρέφειν, *to feed, support, rear*.

τρέχειν, p. 195, *to run*.

τρίαινα (ή), *trident*.

τριάκοντα, *thirty*, § 154.

τριάκοντοι, αι, α, *three hundred*, § 160.

τριάκοσιοστός, ή, όν, *three-hundredth*, § 160.

τριάκοστός, ή, όν, *thirtieth*, § 154.

τρίβειν, *to rub, wear away*.

τρίπους, -οδος (δ), *three-legged stool*.

τρισχίλιοι, αι, α, *three thousand*, § 160.

τρισχίλιοστός, ή, όν, *three-thousandth*, § 160.

τρίτος, η, ον, *third*, § 91.

τρόπαιοι (τό), *trophy, emblem of victory*.

τρόπος (δ), *way, manner, method*.

Τρωικός, ή, όν, *Trojan, belonging to Troy*.

’ττα, see p. 59 footnote.

τυγχάνειν, of persons, *to light upon, with Gen.*; *to chance to do, actually to do, with Partc.*; of things, p. 91, *to chance, happen*.

Τυνδαρίδαι, ών (οι), *grandsons of Tyndareus, Castor and Polydeuces*, § 79.

τύπος (ὁ), *mark, impress, type.*  
 τύπτειν, *to strike, beat*, p. 195.  
 τυραννικός, ἡ, ὄν, *princely, despotic, royal.*  
 τυραννίς, -ίδος (ἡ), *government by a despot, princely power.*  
 τύραννος (ὁ), *absolute monarch, despot, prince.*  
 τυφλός, ἡ, ὄν, *blind.*  
 τύχη (ἡ), *chance, fortune.*

## Τ

ὑβρίζειν, *do outrage.*  
 ὕβρις, -εως (ἡ), *outrage, insolence, insult.*  
 ὑβριστικός, ἡ, ὄν, *prone to outrage, over-weening, arrogant.*  
 ὕδωρ, ὕδατος (τό), *water*, p. 172.  
 ἕτερος (ὁ), *rain.*  
 υἱός, -έος and -οῦ (ὁ), *son*, p. 172.  
 ὕλη (ἡ), *timber, wood, woodland.*  
 ὕμᾱς, *see ὑμεῖς.*  
 ὑμεῖς, *you*, § 92.  
 ὑμέτερος, ᾱ, ὄν, *your.*  
 ὕμνι, *Aeolic for Attic ὕμνῳ, see ὑμεῖς.*  
 ὕμνος (ὁ), *hymn, ode.*  
 ὑμῶν, *see ὑμεῖς.*  
 ὑπακούειν with Gen. or Dat., *be obedient to, comply with.*  
 ὑπαρχειν, *exist already, be available from the beginning*; τὸ ὑπαρχον, *a business-man's capital.*  
 ὑπατος, ἡ, ὄν, *highest*; for its use of Roman magistrates *see στρατηγός.*  
 ὑπέρ with Acc., *beyond*; with Gen., *above, on behalf of.*

ὑπερβαίνειν, *climb over, transgress, excel.*  
 ὑπερβάλλειν, *exceed.*  
 ὑπερβολή (ἡ), *excess.*  
 ὑπερῆχειν, *surpass, with Gen.*  
 ὑπέρτατος, ἡ, ὄν, *highest.*  
 ὑπήκοος, ὄν, *subject to, with Dat.*  
 ὑπηρέτης (ὁ), *minister, servant.*  
 ὑπ-ισχνεῖσθαι, *to promise*; cf. § 332.  
 ὕπνος (ὁ), *sleep.*  
 ὑπό with Gen., *from under, under*; by constraint of, *by the act of*; with Dat., *lying under*; with Acc. like Latin *sub, towards and under, approaching, just before.*  
 ὑποβάλλειν, *throw under.*  
 ὑποδεῖν, Act., *bind under*; Mid., *bind under one's feet, put on to one's feet.*  
 ὑπολείπειν, *leave behind, leave over.*  
 ὑπομένειν, *await, endure.*  
 ὑποοπτεύειν, *look askance at, suspect.*  
 ὑπόσχεσις, -εως (ἡ), *promise*; cf. ὑπ-ισχνεῖσθαι.  
 ὑποτοπεῖν, *suspect, surmise.*  
 ὑποχείριος, ὄν, *under the hand of, subject to, with Dat.*  
 ὑποψία (ἡ), *suspicion.*  
 ὕς, ὕός (ὁ, ἡ), *pig*, § 81.  
 ὕστατον, Adv. (cf. § 308), *for the last time.*  
 ὕστατος, ἡ, ὄν, *last.*  
 ὕστεραίᾳ (ἡ) (sc. ἡμέρᾳ), *the next day.*  
 ὕστερον, Adv., *later, afterwards.*  
 ὑψηλός, ἡ, ὄν, *lofty.*

## Φ

φαίνειν, *show, reveal*, §§ 140, 196, 197; Mid., *appear, seem*; used with Partc. as φαίνεται παρών, *he is clearly present*, but with Inf. as φαίνεται παρῆναι, *he appears, seems to be present*.

φαινόλις, Adj. (poet.), *light-bringing*.

φάλαγξ, -αγγος (ἥ), *line of battle, battle-formation* (esp. of Thebans and Macedonians), *phalanx*.

φᾶμα, Dor. for Attic φήμη (ἥ), *saying, utterance*.

φανερός, ᾶ, ὄν, *evident, plain, clear*; with Partc., p. 50.

φαρέτρα (ἥ), *quiver*.

φάρμακον (τό), *charm, drug*.

φάσγανον (τό), *short sword*.

φάσκειν, *assert*, used only in Pres. and Impf.; cf. § 161.

φείδεσθαι with Gen., *to spare*.

Φειδίας (ὁ), *Pheidias*, the greatest sculptor of Greece, born about 490 B.C.; cf. p. 280.

Φειδιππίδης (ὁ), *Pheidippides*, p. 247.

φέρειν, *to bear, bring*, p. 145.

φέρειν, Homeric for ἔφερν.

φεύγειν, Trans. and Intr., *flee, shun*; with Gen., *be on trial for*, §§ 217, 218 a.

φημί, *I say*, §§ 161-2, 46-8, 331.

φθάνειν, Trans., *anticipate*, with Partc., see pp. 221, 269.

φθαρ-, see φθείρειν.

φθέγμα (τό), *utterance*.

φθείρειν, *destroy*, §§ 140, 196, 197.

φθονερός, ᾶ, ὄν, *envious*.

φθονερώς ἔχειν πρὸς τινα, *be enviously disposed to someone*.

φιλάργυρος, ὄν, *money-grubbing, avaricious*.

φιλεῖν, *to love, like*, §§ 135 ff.

φιλία (ἥ), *friendship*.

φίλιος, ᾶ, ὄν, *friendly, loving, dear*.

φίλος (ὁ), *friend*.

φίλος, ἡ, ὄν, *dear, friendly*.

φιλόσοφος (ὁ), *philosopher* (lit. *loving wisdom*).

φίλτατος, ἡ, ὄν, *dearest*, see p. 94.

φίλως, *in a friendly manner*.

Φλαμίνιος, *Flamininus*, see p. 296.

φλέψ, φλεβός (ἥ), *vein*.

φοβεῖν, Act., *frighten*; Mid. Trans., *fear*.

φοβερός, ᾶ, ὄν, *feared, fearful*.

φόβος (ὁ), *fear*.

φοβούμενος, Pres. Partc. Mid. of φοβεῖν, *frightened, fearing*.

Φοῖβος (ὁ), *Phoebus*, a name of the god *Apollo*.

φοινίκο-φαῖς, ἑς (poet.), *ruddy-glancing*.

Φοῖνιξ, -ῖκος (ὁ), *Phoenician*.

φοιτᾶν, *frequent, visit, go to and fro*, generally with ἑς.

φονεύειν, *kill*.

φονικός, ἡ, ὄν, *murderous*.

φόνιος, ᾶ, ὄν, (poet.) *blood-stained*.

φόνος (ὁ), *bloodshed, slaughter*.

φορεῖν, *to wear*.

φόρος (ὁ), *revenue, tribute*, lit. *a bringing (in), what is brought*.

φράζειν, *point out, tell, declare*.

φρήν, φρενός (ἥ) (poet.), *mind, heart*; lit. the word means *the midriff, diaphragm*.

φρονεῖν, *think, mean, purpose*; from φρεν-, as φορεῖν from φερ-.

φροντίζειν, *ponder, take thought (for)*; often with Gen. as in οὐ φροντίζεις ἐμοῦ, *you take no heed of me*.

φροντίς, -ῖδος (ἥ), *care, concern*.

φρούριον (τό), *outpost, fort*.

φυγάς, -άδος (ὁ, ἥ), *an exiled person, exile*.

φυγή (ἥ), *flight, state of exile*.

φύειν, Act. Trans., *produce, beget*; Mid. with 2nd Aor. and Perf. Act., *be born, be by nature, grow*.

φυή (ἡ), *natural appearance, figure, beauty.*

φυλακή (ἡ), *guarding, watch, ward.*

φύλαξ, -ακος (ὁ), *sentinel, guard.*

φυλάσσειν, *to guard*, § 70.

φύλη (ἡ), *race, tribe.*

φῦλον (τό), *race, tribe.*

φύσις, -εως (ἡ), *nature.*

φυτεύειν, *to plant.*

φωνεῖν, *speak, utter.*

φωνή (ἡ), *voice.*

φωρᾶν, *search after, detect*, from φῶρ, *a thief* (Lat. *fūr*).

φῶς, Gen. φωτός or φάους (τό), *light*, contracted for older Gk.

φάφος, Hom. φάος (which is declined like γένος).

## X

χαίρειν, *rejoice*; Impv. used in greetings, χαῖρε, *hail! good luck, farewell* (also Inf., cf. p. 165 footnote).

χαλεπαίνειν, § 196, *to be angry (with)*, often with Dat.

χαλεπός, ἡ, ὄν, *hard, difficult.*

χαλεπῶς, *hardly, with difficulty.*

χαλκοῦς, ἡ, οὖν, *of bronze, bronze.*

χαρίεις, *graceful, elegant*, p. 62.

χαριέντως, *happily, gracefully.*

χαρίζεσθαι with Dat., *to gratify, show favour to, court the favour of*; cf. § 141.

χάρις, -ιτος (ἡ), *grace, favour*, p. 88;

χάριν εἶδέναι, *recognise a kindness, be grateful.*

χάσμα (τό), *clef, yawning chasm.*

χειμών, -ῶνος (ὁ), *winter.*

χεῖν, *to pour*, § 301.

χεῖρ, χειρός (ἡ), *hand*, see p. 66; ἐς χειράς ἐλθεῖν, with Dat., *to engage at close quarters with*; διὰ χειρὸς ἔχειν, *to bear in hand, keep under one's control.*

χειρο-νομεῖν, *to gesticulate, play pantomime.*

χειρο-τονεῖν, *to vote for, elect* (lit. *to stretch the hand out, in a show of hands*).

χείρων, *on, weaker, worse*; cf. § 115.

χθές, Adv., *yesterday.*

χθών, χθονός (ἡ), *earth* (poet.).

χίλιοι, *a thousand*, § 160.

χιλιοστός, ἡ, ὄν, *thousandth*, § 160.

χιτών, -ῶνος (ὁ), *tunic, shirt.*

χορεύειν, *to dance (with singing).*

χορός (ὁ), *dancing-place; body of dancers; Chorus of a play; song of the Chorus.*

χράω, see χρῆν.

χρεῖα (ἡ), *need.*

χρεός (τό), *debt.*

χρεών, *it being right, it is right*, §§ 265, 308.

χρή, *it is right*, § 265; Impf.

χρῆν, *it was right*, § 265.

χρήζειν, *to answer (of an oracle)*, p. 76.

χρῆζειν, *to desire, covet.*

χρήμα (τό), *thing used, thing, business.*

χρῆν, Impf., χρήναι, Inf., see χρή.

χρῆν, Inf., *give an oracle*, § 264.

χρησθαι, Mid. Depon., *have intercourse with, deal with, use, treat, with Dat.*, § 263.

χρήσιμος, ἡ, *on, useful.*

χρησμός (ὁ), *oracle.*

χρηστήριον (τό), *seat of an oracle.*

χρηστός, ἡ, ὄν, *wholesome, good.*

Χριστός (ὁ), *Christ.*

χρονίζειν, *to delay*, often with Inf.

χρόνος (ὁ), *time.*

χρυσό-δετος, *on, set in gold*, lit. *gold-bound*, from δεῖν.

χρῦσός (ὁ), *gold*.

χρῦσοῦς, ἡ, οὖν, § 144, *made of gold, golden; gold-like (in colour or value)*.

χρῦσο-φόρος, ον, *wearing gold*.

χρῶμαι, see χρῆσθαι.

χώρᾱ (ἡ), § 19, *country, land*.

χωρεῖν, *withdraw, make way, go on*.

χωρίον (τό), *place; esp. militarg post or position*.

## Ω

ὦ, *Oh*.

ὦ γαθέ for ὦ ἀγαθέ, *my good friend*.

ὦδε, *thus*.

ὦδε σου, *in some such way (as follows)*.

ὦδῆ (ἡ), *song, lay, ode*, Attic for older Gk. αἰδῆ, as the Verb αἶδειν from αείδειν (from which the noun is derived as φῶρᾱ from φέρω).

ὠμός, ἡ, ὄν, *raw, cruel, savage*.

ὠνεῖσθαι, *buy*, § 297; cf. § 218.

ὦρᾱ (ἡ), *season of the year or day, hour*.

ὥς (1), *how, that, as, when*, pp. 190, 191; as Prep. with Acc. of persons, *to*, p. 256 footnote; with Superlatives, p. 125; with Partic., p. 272; ὥσεί, *just as if*; ὥς ἐπὶ τὸ πολὺ, *as for the most part*; ὥς (2), *thus, in καὶ ὥς, even so, and ὡσαύτως, just so, likewise*.

ὥσπερ, *just as*.

ὥστε with Inf., *so as to, so that*, p. 53; with Indic. after a stop, *and so*, p. 193 footnote.

ὠφελεῖν, Trans., *to help, do good to*.

ὠφελον, 2nd Aor. of ὠφεῖλαι *to owe*; in wishes, see p. 238.

ὠφθην, see ὀρᾶν.

## Ψ

ψεύδειν, Act. Trans., *to cheat, deceive*; Mid. *to lie, speak falsely*.

ψευδής, ἐς, *false*.

ψηφίζεῖν, Act., *to put to the vote*; Mid. *to vote, decree*.

ψιλός, ἡ, ὄν, *bare, hence without body-armour, light-armed*.

ψυχή (ἡ), *soul, life*.

ψυχρός, ἄ, ὄν, Adj., *cold*.

# VOCABULARY

## B. ENGLISH-GREEK

1. This Vocabulary does not give the parts of Verbs; for these the Table of Verbs should be consulted. Nor does it separate by hyphens the Prepositions in Compound Verbs; if any difficulty is found, the word should be sought in the Greek-English Vocabulary.

2. It gives the Gender of every Noun.

3. It gives the Genitive of those Nouns only which do not fall under any common rule, i. e. of Nouns in the 3rd Decl. other than those belonging to the following classes:

- (i) -eus -ews, § 97 } which are **always Masculine**.  
-τωρ -τοπος, § 62 }
- (ii) -της -τητος, p. 60, which are **always Feminine**.
- (iii) -μα -ματος, § 54 } which are **always Neuter**.  
-ος -ους, § 78 }

4. Of Adjectives it gives the Nominative Singular M. F. N. and the Gen. Sing. to those of the 3rd Declension with Consonant-stems.

5. References to Sections are added wherever any point in the inflexion or use of the word requires special notice—e. g. where a Verb governs a Genitive.

**A**  
a, a certain, *τις, τι* (encl.), § 56.  
abandon, *ἐκλείπειν*.  
able, *δυνατός, ή, όν*.  
— (i. e. *capable*), *άγαθός, ή, όν*.  
—, be, *όλος τε είναι* (p. 41), *δύνασθαι*.  
abound in, *εὐπορεῖν* with Gen., § 215.

about (*round*), *περί* with Acc.;  
*ἀμφί* with Acc. of person.  
— (*concerning*), *περί* with Gen. and Acc.  
— (*with numbers*), *μάλιστα*.  
about, be (*intend*), to (*do*), *μέλλειν*.  
above, Adv. *καθῦπερθε*, Prep. *ὑπέρ* with Gen.

abroad, *γο, ἀποδημεῖν.*

absent, *βε, ἀπύναι.*

absurd, *ἀτοπος, ον.*

abundance, *εὐπορίᾳ (ῆ), περιουσία (ῆ).*

accompany, *ἔπεσθαι, ξυνέπεσθαι*  
with *Dat.*, *ξυνελθεῖν* with *Dat.*

accomplish, *ἐκπράσσειν, διατελεῖν, ἐξεργάζεσθαι.*

accordance with, *ιν, κατά* with *Acc.*

accordingly, *οὖν (§ 21).*

account, *λόγος (δ).*

account of, *ον, διά* with *Acc.*,  
*ἐνεκα* with preceding *Gen.*

account, *το, ποιέσθαι, νομίζειν.*

accurate, *ἀκριβής, ἐς.*

accusation, *αἰτία (ῆ).*

accuse, *αἰτιάσθαι, κατηγορεῖν,*  
*§ 217.*

accused of, *το be, φεύγειν, § 217.*

accustom, *ἐθίζειν.*

accustomed, *be, ἐωθέναι, § 104*  
*REM.*

Achaean, *Ἀχαιός, ᾧ, ὄν.*

acknowledge, *ὁμολογεῖν.*

acquire, *κτᾶσθαι, περιποιεῖσθαι.*

acquitted of, *be, ἀπαφεύγειν,*  
*§ 217.*

Acropolis, *ἀκρόπολις, -εως (ῆ).*

act, *πράγμα (τό).*

act, *το, ποιεῖν, πράσσειν.*

add, *προστιθέναι.*

addition, *πρόσθεσις, -εως (ῆ).*

addition to, *ιν, πρὸς* with *Dat.*

address, *προσαγορεύειν, § 207.*

adjust, *ἀρμόζειν.*

administered, *be (of a city),*  
*πολιτεύεσθαι.*

admire, *θαυμάζειν.*

adorn, *ἐπικοσμεῖν.*

adornment, *κόσμος (δ).*

advance, *Trans., προάγειν; In-*  
*trans., προβαίνειν.*

advantage, *with a view to, ἐς*  
*τὸ συμφέρον.*

advise, *παραινεῖν* with *Acc.*, *ξυμ-*  
*βουλεύειν* with *Dat.*

Aegean, *Αἰγαῖος, ον.*

Aegina, *Αἴγινα (ῆ).*

Aeolus, *Αἰόλος (δ).*

Aeschines, *Αἰσχίνης (δ), § 25*  
*NOTE.*

Aeschylus, *Αἰσχυλος (δ).*

affairs, *the, τὰ πράγματα, τὰ χρή-*  
*ματα; or use τὰ* with *Gen.*

afraid, *be, φοβεῖσθαι, § 228.*

Africa, *Λιβύη (ῆ).*

after, *Prep., μετά* with *Acc.;*

*Conj., ἐπεί, ἐπειδή, pp. 190 f.*

afterwards, *ὕστερον.*

—, *not long, οὐ διὰ πολλοῦ.*

again, *αὖ, αὖθις, πάλιν.*

against, *ἐπί* with *Acc.*, *κατά* with  
*Gen.*

aged, *γεραιός, ᾧ, ὄν.*

ago, *long, πάλαι.*

agora, *ἀγορά (ῆ).*

agree, *ὁμολογεῖν* with *Dat.*

agreed upon, *be (of proposals),*  
*ξυγκρίσθαι.*

agreement, *ὁμολογία (ῆ).*

aid, *παραγίγνεσθαι* with *Dat.*

aim at, *στοχάζεσθαι, § 218 a.*

air, upper, *αἰθέρ, -έρος (δ).*

akin, *ξυγγενής, ἐς.*

Alcibiades, *Ἀλκιβιάδης (δ), § 25*  
*NOTE.*

alien, *ἀλλότριος, ᾧ, ὄν.*

alienate, *ἀλλοτριοῦν.*

all, *pās, pāsa, pān; āpās, ξύμπας.*

alliance, *ξυμμαχία (ῆ).*

allow, *ἐάν.*

allowable, *it is, ἔξεστι* with *Dat.*

ally, *ξύμμαχος (δ).*

ally to, *be an, ξυμμαχεῖν* with  
*Dat.*

almost, *μόνον οὐ, σχεδόν, ὀλίγου*  
*δεῖ.*

aloe, *ἀλόη (ῆ).*

alone, *μόνος, ῆ, ὄν.*

along by, alongside (of move-  
ment), *παρά* with *Acc.*, *§ 28.*

already, *ἤδη.*

altar, *βωμός (δ).*

altogether, *παντάπασι(ν), πάνυ.*

always, ἀεί.

amaze, ἐκπλήσσειν.

ambassador, πρεσβευτής (ὁ), § 82.

ambush, lie in, ἐνεδρεύειν.

among, ἐν with Dat.

ancestor, πρόγονος (ὁ).

ancient, παλαιός, ᾧ, ὄν.

—, very, παλαιότατος or παλαιότατος, ἡ, ὄν.

ancients, the, οἱ πάλοι.

and, καί. both . . . and, τε . . . καί, καὶ . . . καί.

and especially, καὶ δὴ καί.

and so, ὥστε with Indic., p. 198.

anger, ὀργή (ἡ), θυμός (ὁ).

angle, ἀγκών, ὦνος (ὁ).

angry, make, ὀργίζειν.

—, be, grow, χαλεπαίνειν, ὀργίζεσθαι.

animal, θηρίον (τό), ζῶον (τό).

announce, ἀπ- or ἐξ-αγγέλλειν.

another, ἄλλος, ἡ, ο; one another, ἀλλήλους, ἄς, α; by

another way, ἄλλῃ; from another place, ἄλλοθεν; in another direction, ἄλλοσε.

answer, ἀποκρίνεσθαι; of an oracle, χρήζειν.

anticipate, φθάνειν, pp. 221, 269.

anxious for, be, κήδεσθαι with Gen.

any, τις, § 56; any whatever (esp. after negatives), ὅστις, ἥτις, ὅτι-οὐν.

Apollo, Ἀπόλλων, -ωνος (ὁ), Φοῖβος (ὁ).

appear, φαίνεσθαι, φανερός εἶναι, p. 50, δοκεῖν, παραστήναι.

appearance (form), εἶδος (τό).

apply, προστιθέναι.

appoint, καθιστάναι.

appointed, τεταγμένος, ἡ, ὄν, κύριος, ᾧ, ὄν.

apportion, ἀπονέμειν.

approach, προσελθεῖν.

Arab, Ἀραβί, -αβος (ὁ).

arbitrator, κριτής (ὁ).

aright, εὖ, δικαίως.

arise (come to be), γίγνεσθαι, φέεσθαι; (stand up), ἀνίστασθαι.

arm, to, ὀπλίζειν.

armament, στόλος (ὁ).

arms, ὅπλα (τά).

army, στρατός (ὁ), στράτευμα (τό).

around, περί with Acc.; ἀμφί with Acc. of person.

arrange, σκευάζειν; in line for battle against, ἀντιπαρατάσσεσθαι.

arrangement, τάξις, -εως (ἡ).

arrest, ξυλλαμβάνειν.

arrive, ἀφικνεῖσθαι.

arrogant, ὑβριστικός, ἡ, ὄν.

arrow, οἷστός (ὁ).

art, τέχνη (ἡ).

as, Rel. Adv., ὥς; Rel. Adj., οἷος, ᾧ, ὄν.

as far as, Prep., μέχρι with Gen.

as for instance, οἷον.

as it were, as if, ὥσεί.

as, just, ὥσπερ.

ascend, ἀναβαίνειν.

ascertain, ἐξευρίσκειν, πυνθάνεσθαι.

ashamed, be, αἰσχύνεσθαι, αἰδεῖσθαι.

ashes, σποδός (ἡ).

Asia, Ἀσίᾳ (ἡ).

ask (a favour), αἰτεῖν.

ask a question, ἐρωτᾶν, ἐρέσθαι.

ask for, δεῖσθαι with Gen. (or Acc. Neut. pron.) of thing, Gen. of person.

asphodel, ἀσφόδελος (ὁ).

assemble, Trans., συγκαλεῖν, συλλέγειν.

assembly, ἐκκλησιᾶ (ἡ), ξύλλογος (ὁ).

assert, φάσκειν.

assess, see τίμῳ in Gk.-Eng. Vocab.

assign, ἀπονέμειν.

assistance of, come to, ἐπιβοηθεῖν with Dat.

astray, lead, ἀπατᾶν, σφάλλειν.

at, ἐν with Dat.

at least, γε (encl.), γοῦν, § 21.

at once, εὐθύς.

Athens, Ἀθηνᾶ, -ᾶς (ἡ).

— temple of, Ἀθηναιον (τό).

Athenian, Ἀθηναῖος, ᾱ, ον (mostly as Noun); Adj. Ἀττικός, ἡ, όν.

Athens, Ἀθῆναι (αἱ).

Athens, at, Ἀθήνησι (old locative).

attach, περιάπτειν τινί τι.

attack, ὁρμή (ἡ).

attack, ἐπιτίθεσθαι, ἐμπίπτειν, προσβάλλειν, προσπίπτειν, and (of ships) ἐμβάλλειν, all with Dat.

attempt, πειρᾶσθαι, § 211; ἐπιχειρεῖν, with Dat.

attendant, ὑπηρέτης (ό), θεράπων, -οντος (ό).

Attica, Ἀττική (ἡ).

auctioneer, κήρυξ, -ῦκος (ό).

authority over, having, κύριος, ᾱ, ον.

avenge, τιμωρεῖν with Dat.

avenge oneself, τιμωρεῖσθαι.

await, ὑπομένειν.

awaken, ἐγείρειν.

away from, ἀπό with Gen.

axe, πέλεκυς, -εως (ό).

## B

B. C., see under before.

back, πάλιν.

bad, κακός, ἡ, ον.

badly, κακῶς.

bag (leather), ἄσκος (ό).

banish, ἐκβάλλειν.

banished, βε, ἐκπίπτειν.

barbarian, βάρβαρος (ό).

barbarous, βάρβαρος, ον, βαρβαρικός, ἡ, όν.

base (of operations), ἀφορμή (ἡ).

base, Adj., αἰσχρός, ᾱ, όν.

basket, κανοῖν (τό); cf. § 143.

battle, μάχη (ἡ).

be, εἶναι.

be beside, with Dat., παραγίγνεσθαι.

be in, ἐνεῖναι.

be to start with, ὑπάρχειν.

beach, to, ἀνέλκειν, ὀκέλλειν.

bear, to, φέρειν.

— (a child), τίττειν.

beast, θηρίον (τό), θήρ, θηρός (ό).

beat, τύπτειν, p. 195; παῖειν.

beautiful, καλός, ἡ, όν.

beauty, κάλλος (τό), φυή (ἡ); give beauty to, ἐπικοσμεῖν, Trans.

because, ὅτι, διότι.

become, γίγνεσθαι.

bee, μέλιττα (ἡ) (older μέλισσα).

best, πρέπειν with Acc.

before, Adv. (place) ἔμπροσθεν, πρόσθεν, (time) πρότερον; Prep. πρό with Gen.; Conj. πρίν, §§ 298-300.

B. C., πρὸ τοῦ γενέσθαι τὸν Χριστόν.

beg, αἰτεῖν.

beggar, πτωχός (ό).

begin, ἀρχεῖν, ἐξάρχειν, with Gen.

beginning, ἀρχή (ἡ).

behalf of, on, ὑπέρ with Gen.

behind, ὀπισθεν, both as Adv. and as Prep. with Gen.

behold, ἐσορᾶν.

believe, πιστεύειν with Dat.

bend, make to, κλίνειν.

benefit, εὖ ποιεῖν, ὠφελεῖν, both with Acc.

beseech, ἱκετεύειν.

beside, παρά with Dat.

besides, Prep. πρὸς with Dat.; Adv. προσέτι.

besiege, πολιορκεῖν.

betray, προδιδόναι.

betroth, ἐγγυᾶν.

better, Adj., ἀμείνων, on; βελτίων, on; κρείσσων, on. Adv., ἀμεινον, κρείσσον.

between, μεταξύ with Gen.

beyond, ὑπέρ with Acc.

bid, κελεύειν.

bind, δεῖν.

— fast, καταδεῖν.

— under, ὑποδεῖν.

— up, ἀναδεῖν.

bird, ὄρνις, -ίθος (ὁ, ἡ), § 83.

bite, δάκνειν.

bitter, πικρός, ᾧ, ὄν.

black, μέλας, μέλαινα, μέλαν.

Black Sea, Εὐξείνιος (ὁ).

blame, μέμψεσθαι with Dat.

blessed, εὐδαίμων, on.

blind, τυφλός, ἡ, ὄν.

blind, to, τυφλοῦν.

blockade, to, περιτειχίζειν.

blood, αἷμα (τό).

bloodshed, φόνος (δ).

blood-stained, μαιφόνος, on; φονικός, ἡ, ὄν.

bloom, ἄνθος (τό).

blow, πληγή (ἡ).

board, ἐπιβαίνειν, with Dat.

boast, ἐπικομπεῖν.

boastful, κομπώδης, es.

boat, πλοῖον (τό).

body, σῶμα (τό).

Boeotia, Βοιωτία (ἡ).

Boeotian, Βοιωτός (ὁ).

boldness, θάρσος (τό); poet. θράσος (τό).

bone, ὀστοῦν (τό), § 143.

book, βιβλίον (τό).

boorish, ἀγροίκος, on.

born, be, γίγνεσθαι, φύεσθαι.

borrow, δανείζεσθαι.

both, Adj. ἀμφότερος, ᾱ, on (mostly in Plur.).

both . . . and, τε . . . καί, καὶ . . . καί.

boundary, τέρμων, -ονος (ὁ).

bow, τόξον (τό).

boy, παῖς, παιδός (ὁ).

brave, ἀνδρείος, ᾱ, on; ἀγαθός, ἡ, ὄν.

bravely, ἀνδρείως.

bravery, ἀρετή (ἡ), ἀνδρεία (ἡ).

break, to, λθεῖν, καταλθεῖν.

— (of laws) παραβαίνειν.

— down, up, to pieces, καταγύναι.

breastplate, θώραξ, -ᾱκος (ὁ).

breathe, πνεῖν; (forth) ἐκπνεῖν.

bridge, γέφυρα (ἡ), § 40.

—, to (a river), γεφύρα ζευγύναι.

brilliant, λαμπρός, ᾱ, ὄν; (of surface or external appearance) λιπαρός, ᾱ, ὄν.

brilliant, to make, λαμπρύνειν.

bring, φέρειν, ἀγειν, κομίζειν.

— back, κατάγειν.

— forward, προφέρειν.

— home, κομίζεσθαι.

— in, ἐσάγειν, προσάγειν.

— on oneself or to one's aid, ἐπάγεσθαι.

broad, εὐρύς, εἶα, ὅ.

bronze, of, χαλκοῦς, ἡ, οὖν.

brother, ἀδελφός (ὁ).

brow, ὄφρῦς, ὅος (ἡ), § 81.

brutal, ἀναισθητος, on.

brutally, ἀγρίως.

bud, βλαστός (ὁ).

build, κατασκευάζειν, οἰκοδομεῖν, (a wall) τειχίζειν.

— up, ἐπισκευάζειν.

— a nest, νεοσσεύειν.

build round, περιοικοδομεῖν.

build ships, ναυπηγεῖν.

building, οἰκία (ἡ), οἰκοδόμημα (τό).

— (of a wall), τειχισμός (δ).

bunch (of grapes), βότρυς, -νος (δ),  
§ 81.

burden, ἄχθος (τό).

burn, καίειν, § 301.

— down, κατακαίειν.

bury, κατορύσσειν.

buskin, κόθορνος (δ).

but, δέ (§ 21), ὅμως δέ; ἀλλά  
(after or before a Negative  
sentence).

but really, ἀλλὰ . . . γάρ.

buy, ἀνείσθαι.

by (along side of), παρά with Acc.

— (down, along), κατά with Acc.

— (of the Agent), ὑπό with Gen.

— (near), παρά, πρὸς with Dat.

by means of, διὰ with Gen.

□

Cadiz, Γάδειρα (τά).

calamity, ξυμφορά (ή), πάθος (τό).

call, ὀνομάζειν, καλεῖν.

call out, ἐκκαλεῖν.

call together, ξυγκαλεῖν.

calmly, ἐκήλως.

camp, στρατόπεδον (τό).

—, to break, ἀνασκευάζεσθαι.

campaign, go on a, see to march.

can, οἷός τ' εἶναι, p. 41, δύνασθαι  
§ 229.

capable, ἱκανός, ή, ὄν.

captain, λοχαγός (δ).

care, σπουδή (ή), ἐπιμέλεια (ή),  
φροντίς, -ίδος (ή).

—, take, εὐλαβεῖσθαι, p. 131.

— for, to, θεραπεύειν with Acc.;  
anxiously, κήδεσθαι with Gen.,  
§ 211.

care of, take, ἐπιμελεῖσθαι with  
Gen., § 211.

—, it is a, μέλει with Gen.  
(or Inf.) of the thing cared  
for, and Dat. of the person  
caring.

carry, φέρειν.

— away, ἀποφέρειν.

— back home, ἀνακομίζεσθαι.

— home, ἀποκομίζεσθαι.

— off, ἀποκομίζειν.

carve, ἐγγλύφειν.

cast, see throw.

catch, λαμβάνειν.

caught, be, ἀλίσκεσθαι.

cause, αἰτία (ή).

caustic, πικρός, ᾶ, ὄν.

cautious, εὐλαβής, ἐς.

—, be, εὐλαβεῖσθαι.

cavalry, ἱππῆς -έων (οί), § 97;  
ἱππικόν (τό).

cease, παύεσθαι.

Cecrops, Κέκροψ, -οπος (δ).

centre, μέσον (τό).

certain, a, τις, τι.

certain (sure), σαφής, ἐς; βέβαιος,  
ᾶ, ὄν.

certainly, ἦ, ἦπου; δῆ, δῆτα, fol-  
lowing the word emphasised.

— (clearly) σαφῶς.

chain, δεσμός (δ).

chance, τύχη (ή).

— to, τυγχάνειν, p. 91.

change, μεθιστάναι, μεταβάλλειν.

Intr. μεταβαλλέσθαι.

— one's mind, μετανοεῖν.

charge (accusation), αἰτία (ή).

— (thing entrusted), ἐπιστολή (ή).

chariot, ἄρμα (τό) (poet.).

charm, φάρμακον (τό).

chasm, χάσμα (τό).

cheat, to, ψεύδειν.

check, to, παύειν.

cheer, to, εὐφραίνειν, § 196 (b).

cheerful, ἱλαρός, ᾶ, ὄν.

child, παιδίον (τό), παῖς, παιδός  
(δ, ή).

choice, αἵρεσις, -εως (ῆ).  
choose, αἰρεῖσθαι; (will) βούλε-  
σθαι.

— out, ἐκλέγειν.

Christ, Χριστός (δ).

circumnavigation, περιπλοῦς (δ).

citadel, ἀκρόπολις, -εως (ῆ).

cite, προφέρειν.

citizen, πολίτης (δ).

citizen, live as a, πολῖτεύειν.

citizenship, πολῖτεῖα (ῆ).

city, πόλις, -εως (ῆ), ἄστυ, -εως  
(τό), § 82.

claim, to, ἀξιοῦν.

— possession of, περιποιεῖσθαι.

cleansing, καθαίρειν.

clear, σαφής, -ές; δῆλος, η, ον;  
φανερός, α, ὄν.

clear oneself, ἀπολύεσθαι.

clearly, σαφῶς, φανερώς.

cleft, χάσμα (τό).

clever, σοφός, ῆ, ὄν.

climb over, ὑπερβαίνειν.

cloud, νέφος (τό).

club-bearer, κορυνηφόρος (δ).

Cnossos, Κνωσός (ῆ).

coast along, παρακομίζεσθαι.

coasts, τὰ παρὰ τὴν θάλασσαν.

cold, ἄδρ., ψυχρός, α, ὄν.

collect, συλλέγειν, ἀγείρειν.

colonise, οἰκίζειν.

colonnade, στοᾶ (ῆ).

colony, ἀποικία (ῆ).

come, ἔλθεῖν, ἵεναι.

—, to have, ἔχειν.

— forward (to speak), παριέναι.

— in, ἐσελθεῖν (2nd Aor.).

— out, ἐξελθεῖν (2nd Aor.).

— up, ἀνελθεῖν, up to, παραγί-  
γνεσθαι.

— upon, ἐπελθεῖν (2nd Aor.).

— to close quarters, συμμειγνύ-  
ναι with Dat.

— to help, ἐπιβοηθεῖν with  
Dat.

— to pass, συμβαίνειν, γίγνεσθαι.

— to terms, συμβαίνειν.

command, to, κελεύειν, ἐπιτάσσειν  
τινί τι.

command, κέλευσμα (τό).

commander, ἡγεμών, -όνος (δ).

commission, ἐπιστολή (ῆ).

commit, δρᾶν, ποιεῖν.

common, κοινός, ῆ, ὄν.

compact, ξυνήκη (ῆ).

companion, ἑταῖρος (δ), ἑταῖρά (ῆ).

company, ὄμιλος (δ).

compare, ξυμβάλλειν.

compel, ἀναγκάζειν.

complete, to, ἀποτελεῖν, τελειοῦν.

complete, ἀκεραῖος, ον; τέλειος,  
α, ον.

completely, παντάπασιν (ν), παν-  
τελῶς.

completion, τέλος (τό).

compose, ξυντιθέναι, ποιεῖν.

comrade, ἑταῖρος (δ), ἑταῖρά (ῆ).

concern, φροντίς, -ίδος (ῆ).

concerning, περί with Gen.

concisely, ξυντόμως.

condemn, καταγιγνώσκειν with  
Gen., § 217.

conference, come to a, ἐς λόγους  
ἔλθεῖν, with Dat.

confidence, have, θαρρεῖν.

confidently, ἀδεῶς.

confiscate, to, δημεύειν.

confusion, throw into, ταρασ-  
σειν.

confute, ἐλέγχειν.

congratulate, μακαρίζειν, § 218 a  
NOTE.

conquer, νικᾶν.

conqueror, νικῶν (δ).

conscious, I am, ξυνοῖδα ἐμοί;  
cf. § 111.

consecrate, τελειοῦν.

consequently, οὖν, τοίνυν (for  
both see § 21).

consider, βουλευέσθαι.

consider carefully, περισκοπεῖν.

consideration, πρόνοια (ῆ).

conspiracy, ξυνομοσίᾳ (ῆ).

constitution, πολιτεία (ῆ).

consult, *ξυμβουλευέσθαι* with Dat.; (an oracle) *χρησθαι, μαντεύεσθαι*.

contend, *ἀγωνίζεσθαι*.

content, be, *ἀγαπᾶν*.

contest, *ἀγών, -ῶνος* (δ), *ἄθλος* (δ).

continually, *ἀεί*.

continue, *διατελεῖν*, § 302.

contract for, *μισθοῦσθαι*.

contrary, on the, *τοῦναντίον*.

contrary to, *παρά* with Acc.

contribute, *ξυμφέρειν, ξυντελεῖν*.

contribution (war-tax), *ἐσφορά* (ή).

contrive, *ἐπινοεῖν, μηχανᾶσθαι*.

control, to, *κατέχειν*; *κρατεῖν* with Gen.

—, to obtain, *κατέχειν*.

convenient, *ἐπιτήδειος, ον*.

converse, to, *διαλέγεσθαι*.

convey, *κομίζειν*.

— in, *ἐσκομίζειν*.

— home, use Middle.

convict, to, *ἐλέγχειν*.

co-operate with, *ξυμπράσσειν* with Dat.

coping, *θριγκός* (τό).

Coryra, *Κέρκυρα* (ή), § 40.

cord, *σχοινίον* (τό).

Corinth, *Κόρινθος* (ή).

Corinthian, *Κορίνθιος, ἄ, ον*.

corn, *σῖτος* (δ).

corpse, *νεκρός* (δ).

correct, to, *διορθοῦν*.

corrupt, to, *διαφθείρειν*.

cough, to, *βήσσειν*.

counsel, to, *βουλεύειν*; *ξυμβουλεύειν* with Dat. of Person.

counsel, take, *βουλεύεσθαι*; *ξυμβουλεύεσθαι* with Dat.

count (consider), *ποιεῖσθαι, νομίζειν*.

countless, *μῦριος, ἄ, ον*.

country (fields), *ἀγροί* (οἱ); (region) *χώρᾱ* (ή); (state) *πόλις, -εως* (ή).

— (fatherland) *πατρίς, -ίδος* (ή).

countryman, fellow-, *πολίτης* (δ).

courage, *ἀρετή* (ή), *ἀνδρεία* (ή).

—, to regain one's, *ἀναθαρσεῖν*.

court, *αὐλή* (ή), *προστασίᾱ* (ή).

— the favour of, *χαρίζεσθαι* with Dat.

cow, *βοῦς, βοός* (ή), § 97.

coward, cowardly, *κακός, ή, όν*; *δειλός, ή, όν*; *μαλακός, ή, όν*.

cowardice, *δειλία* (ή).

cranny, *μυχός* (δ).

creature, *θηρίον* (τό).

creep, *ἐρπειν*.

Cretan, *Κρής, -ητός* (δ).

Crete, *Κρήτη* (ή).

Creusa, *Κρέουσα* (ή).

Croesus, *Κροῖσος* (δ).

Cronus, *Κρόνος* (δ).

cross, to, *διαβαίνειν*.

cross-examine, *ἐλέγχειν*.

crowd, *ὄμιλος* (δ), *ὄχλος* (δ).

crucify, *ἀνασταυροῦν*.

cruel, *ώμος, ή, όν*.

cruelty, *ώμότης* (ή).

cry out, *κράζειν*, § 70 (b).

cubit, *πῆχυς, -εως* (δ).

cuirass, *θώραξ, -ἄκος* (δ).

cup, *πῶμα* (τό).

custom, *νόμος* (δ).

cut, *τέμνειν, κόπτειν*.

— down or out, *ἐκκόπτειν*.

— (a trench), *ὀρύσσειν*.

cutting, *ὀρυγμα* (τό).

Cyclops, *Κύκλωψ, -ωπος* (δ).

Cyrus, *Κῦρος* (δ).

Cythera, *Κύθηρα* (ή).

Π

daily, καθ' ἡμέραν.  
 damage, ζημιά (ῆ).  
 dance, to, χορεύειν, ὀρχεῖσθαι.  
 dancing-ground, χόρος (ὁ).  
 danger, κινδύνος (ὁ).  
 —, to be in, κινδυνεύειν.  
 —, to face, κινδυνεύειν.  
 dangerous, επικινδύνος, ον ; χαλε-  
 πός, ἡ, ὄν.  
 dare, to, τολμᾶν.  
 dark, ἄμαυρός, ἄ, ὄν.  
 darkness, σκότος (ὁ).  
 daughter, θυγάτηρ, θυγατρός (ῆ),  
 § 63.  
 dawn, ἔως, ἔω (ῆ), § 98.  
 day, ἡμέρᾱ (ῆ).  
 dead, the, νεκτεροί (οἱ).  
 dead body, νεκρός (ὁ).  
 deal with, χρῆσθαι with Dat.  
 dearest, φίλτατος, η, ον.  
 death, θάνατος (ὁ).  
 death, a noble, εὐθανασιά (ῆ).  
 death, put to, ἀποκτείνειν.  
 —, be put to, ἀποθνήσκειν.  
 debt, χρέος (τό), ὀφείλημα (τό).  
 deceive, ψεύδειν, ἀπατᾶν.  
 decide, βουλεύειν.  
 — (settle, judge), κρίνειν.  
 decision, κρίσις, -εως (ῆ).  
 declare, λέγειν, φάναι, φάσκειν,  
 δηλοῦν, ἀποδεικνύειν.  
 decree, ψήφισμα (τό).  
 decree, to, ψηφίζεσθαι.  
 dedicate, ἀνατιθέναι.  
 deem, ἡγεῖσθαι.  
 — worthy, ἀξιοῦν.  
 deep, βαθύς, εἶα, ὕ.  
 defeat, to, νικᾶν.  
 defence, make a (verbal), ἀπο-  
 λογεῖσθαι.  
 defend, ἀμύνειν with Dat. of  
 person defended, and often  
 Acc. of person or thing ward-  
 ed off.  
 — oneself against, ἀμύνεσθαι  
 with Acc.  
 defile, μιάειν.

delay, χρονίζειν, μέλλειν.  
 Delphi, Δελφοί (αἱ).  
 Delphians, Δελφοί (οἱ).  
 Delphian woman, Δελφίς, -ίδος  
 (ῆ).  
 demand back, ἀπαιτεῖν.  
 Demeter, Δημήτηρ, -τερος and  
 -τρος (ῆ).  
 democracy, δημοκρατία (ῆ), δῆμος  
 (ὁ).  
 Demosthenes, Δημοσθένης, -ους  
 (ὁ), § 79.  
 deny, I, οὐ φημι, § 331.  
 depart, ἀπελθεῖν, ἀπιέναι.  
 depose, καταπαύειν τῆς ἀρχῆς.  
 deprive, στερίσκειν, ἀποστερεῖν  
 τινά τινος, ἀφαιρεῖσθαι τινά τι.  
 descendant, ἐκγονος (ὁ).  
 describe, διηγείσθαι.  
 descry, καθορᾶν.  
 desert, λείπειν, ἀπο-, κατα-λείπειν.  
 desire, πόθος (ὁ), ἐπιθυμία (ῆ).  
 —, to, βούλεσθαι, χρήζειν.  
 — eagerly, to, ἐπιθυμεῖν with  
 Gen., § 211.  
 desist, παύεσθαι with Gen.  
 despatch, στέλλειν, ἀποστέλλειν,  
 ἀποπέμπειν.  
 despondent, be, ἀθυμεῖν, ἀθυμῶς  
 ἔχειν.  
 despot, τύραννος (ὁ).  
 —, government by a, τυραννίς,  
 -ίδος (ῆ).  
 despotic, τυραννικός, ἡ, ὄν.  
 destroy, ἀπολλύναι, φθείρειν, δια-  
 φθεῖρειν, ἀναιρεῖν ; (a city) καθαι-  
 ρεῖν, ἐξαλείφειν.  
 detect, φωρᾶν, καταλαμβάνειν,  
 καταγιγνώσκειν.  
 detected, to be, ἀλίσκεσθαι, § 217.  
 determine, βουλεύειν.  
 device, μηχανή (ῆ).  
 devise, μηχανᾶσθαι, ἐπινοεῖν.  
 devour, κατεσθίειν.  
 dew, δρόσος (ῆ).  
 dialect, διάλεκτος (ῆ).  
 die, to, ἀποθνήσκειν.  
 differ, διαφέρειν.

different, ἄλλος, § 27 ; (of two) ἕτερος, ᾧ, ον.

difficult, χαλεπός, ἡ, όν.

difficulty, ἀπορίᾱ (ἡ).

—, be in, ἀπορεῖν, ἐν ἀπορίᾳ εἶναι.

—, with, χαλεπῶς, μόλις.

dine, δειπνεῖν.

dinner, δεῖπνον (τό).

Dionysus, Διόνυσος (ό).

dip, βάπτειν.

direction of, in the, ἐπὶ with Gen.

dirge, θρήνος (ό).

disappointed, be, σφάλεσθαι, ἀμαρτάνειν, both with Gen.

disaster, ἀτυχίᾱ (ἡ).

disaster, an irremediable, ἀνήκεστόν τι.

disbelieve, ἀπιστεῖν with Dat.

discover, ἐξευρίσκειν.

disease, νόσος (ἡ).

disgrace, αἰσχύνῃ (ἡ), αἶσχος (τό).

disgraceful, αἰσχροός, ᾧ, όν.

disheartened, be, ἀθῦμεῖν.

dishonoured, ἀτίμος, ον.

dismiss, ἀφιέναι.

dismount, ἀποβαίνειν, καταβαίνειν.

disorder, to, ταρασσεῖν.

display, to, ἀποδεικνύναι, ἐνδεικνύναι.

displeased, be, δυσχεραίνειν.

dispose (arrange), διατάσσειν.

disposed, be, διακεῖσθαι.

distant from, be, ἀπέχειν with Gen.

distinguished, ἐπίσημος, ον.

distress, ἀπορίᾱ (ἡ).

distribute, νέμειν, διανέμειν.

distribute in presents, διαδωρεῖσθαι.

disturb, ταρασσεῖν.

disturbance (civil), στάσις, -εως (ἡ).

disunion, be in, στασιάζειν.

ditch, τάφρος (ἡ).

divide, διανέμειν.

divine, θεῖος, ᾧ, ον.

divine-being, θεός (ό, ἡ), δαίμων, -ονος (ό).

do, δρᾶν, ποιεῖν, πράσσειν.

dock, ναυπήγιον (τό).

dolphin, δελφίς, -ίνος (ό).

domestic, οἰκεῖος, ᾧ, ον.

door, θύρᾱ (ἡ).

Dorian, Δωριεύς, -έως (ό), Adj.

Δωρικός, ἡ, όν.

double, διπλοός, ἡ, ούν, § 159.

doubt, be in, ἀπορεῖν, ἀμφισβητεῖν.

doubtful, ἄδηλος, ον.

down along, κατὰ with Acc.

down beneath, Adv., κάτω.

down from, down upon, κατὰ with Gen.

drachma, δραχμή (ἡ), p. 206.

drag, ἔλκειν.

dragon, δράκων, -οντος (ό).

draw up in array, τάσσειν.

dream, ὄναρ (Nom. and Acc.) (τό); also as Adv., cf. § 308

NOTE.

dress, ἐσθής, -ητος (ἡ), στολή (ἡ).

drink, ποτόν (τό), πῶμα (τό).

— to, πίνειν.

drinking-party, ξυμπόσιον (τό).

drive, ἄγειν (Trans.); ἐλαύνειν (Trans. and Intrans.).

— off, ἀπάγειν.

— out, ἐξελαύνειν, ἀνιστάναι.

drug, φάρμακον (τό).

due, ἄξιος, ᾧ, ον.

during, use Acc.

duty of, it is, ἐστίν with Gen.

dwelt, διάγειν.

dwelling, οἰκίᾱ (ἡ).

## E

- each, every (of several), ἕκαστος, η, ον; (of two) ἑκάτερος, ᾱ, ον.  
 each, every occasion, on, ἐκάστοτε.  
 eager, πρόθυμος, ον.  
 —, to be, προθυμείσθαι.  
 — for, to be, ἐπιθυμείν with Gen.  
 ear, οὖς, ὡτός (τό), § 177 (b).  
 earnest, σπουδαῖος, ᾱ, ον.  
 earnestly, σπουδαίως.  
 earth, γῆ (ῆ).  
 earthquake, σεισμός (ό).  
 easily, ῥαδίως, § 115.  
 easy, ῥάδιος, ᾱ, ον.  
 eat, ἐσθίειν.  
 echo, ἡχώ, ἡχοῦς (ῆ), cf. § 98.  
 educate, παιδεύειν.  
 education, παιδείσις, -ews (ῆ).  
 education, lack of, ἀμουσία (ῆ).  
 Egypt, Αἴγυπτος (ῆ).  
 Egyptian, Αἰγύπτιος, ᾱ, ον.  
 eight, ὀκτώ.  
 eighteen, ὀκτωκαίδεκα.  
 eighteenth, ὀγδοος καὶ δέκατος.  
 eighth, ὀγδοος, η, ον.  
 eight hundred, ὀκτακόσιοι, αι, α.  
 eight-hundredth, ὀκτακοσιοστός, ῆ, όν.  
 eightieth, ὀγδοηκοστός, ῆ, όν.  
 eighty, ὀγδοήκοντα.  
 either . . . or, ἢ . . . ἢ.  
 elated, become, ἐπαίρεσθαι.  
 elect, χειροτονείν.  
 eleven, ἑνδεκα.  
 eleventh, ἐνδέκατος, η, ον.  
 ell, πῆχυς, -ews (ό), cf. § 82.  
 else, use ἄλλος or ἄλλως or εἰ δὲ μή.  
 embark, ἀναβαίνειν.  
 emerald, σμάραγδος (ῆ).  
 empty, κενός, ῆ, όν.  
 encamp, στρατοπεδεύεσθαι.  
 encircle, περιβάλλεσθαι.  
 end, τέλος (τό).  
 —, to, τελευτᾶν.  
 — to, put an, παύειν.  
 —, bring to an, συντελεῖν.  
 endure, φέρειν, ὑπομένειν, καρτερεῖν, ἀνέχεσθαι (cf. p. 221).  
 — (last), διαμένειν.  
 enemy, πολέμιος (ό).  
 —, personal, ἐχθρός (ό).  
 engage with, ἐς χεῖρας ἔλθειν with Dat.; ξυμβάλλεσθαι with Dat.  
 England, Ἀγγλία (ῆ).  
 enjoin, ἐπιστέλλειν τινί τι.  
 enjoy, ἀπολαύειν with Gen.  
 enmity, ἐχθρᾶ (ῆ).  
 enough, ἄλις, ἱκανῶς.  
 enquire, πυθάνεσθαι.  
 — closely into, ἀναπυνθάνεσθαι.  
 — of an oracle, μαντεύεσθαι.  
 enslave, δουλοῦν, δουλοῦσθαι, καταδουλοῦν, ἀνδραποδίζειν.  
 enter, εἰσέναι, ἐσελθεῖν, ἐσβαίνειν.  
 — by stealth, ὑπελθεῖν.  
 enterprise, to enter on an, ἐπιχειρεῖν with Dat.  
 entertain, ξενίζειν.  
 entire, ἀκέραιος, ον.  
 entirely, πάνυ, πάντως.  
 entrance, ἔσοδος (ῆ); (by sea) ἔσπλους (ό).  
 entreat, ἱκετεύειν.  
 entrust, ἐπιτρέπειν τινί τι.  
 envelop, περικαλύπτειν.  
 envious, φθονερός, ᾱ, όν.  
 — of, to be, φθονερώς ἔχειν πρὸς τινα.  
 envoys, πρέσβεις, -ewν (οἱ), § 82.  
 envy, to, ζηλοῦν.  
 Epaminondas, Ἐπαμεινώνδης (ό).  
 Ephor, ἑφορος (ό).  
 epigram, ἐπίγραμμα (τό).  
 equal, ἴσος, η, ον.  
 equally, ὁμοίως.  
 equestrian, ἵππικός, ῆ, όν.  
 equip, ἀποστέλλειν, παρασκευάζειν.  
 escape, try to, φεύγειν, ἀπο-, ἐκφεύγειν.  
 — the notice of, λανθάνειν, pp. 56, 269.  
 escort, to, πέμπειν.

especially, *μάλιστα, ἄλλως τε καί*.  
 establish, *καθιστάναι, καθιδρύνειν*.  
 established, become, *καθίστασθαι*.

estranged, become, *ἀπεχθάνεσθαι*.

Ethiopian, *Αἰθίοψ, -οπος (δ)*.

Euripides, *Εὐριπίδης (δ)*.

Europe, *Εὐρώπη (ή)*.

Euxine sea, *Εὐξείνους (δ), sc. πόντος*.

evacuate, *ἐρημοῦν*.

even, *καί*.

even, not, *οὐδέ*.

even now, *ἔτι καὶ νῦν*.

event, *ξυμφορά (ή), πᾶγμα (τό)*.

ever (at any time), *ποτε (after a negative)*.

—, for, *ἔσαεί*.

every, *ἐκαστος, η, ον ; πᾶς, πᾶσα, πᾶν*.

— occasion, *οἷ, ἐκάστοτε*.

every day, *καθ' ἡμέραν*.

everywhere, *πανταχοῦ*.

evidence (legal), *μαρτύριον (τό)*.

evident, *φανερός, ᾧ, ὅν*.

evidently, to be, *φανερὸς εἶναι, φαίνεσθαι, with Partic. (see in Gk.-Eng. Vocab.)*.

evil, *κακός, ή, ὅν*.

evilly, *κακῶς*.

exact, *ἀκριβής, ἐς*.

examination of accounts, *εὐθῦνα (ή), § 40*.

examine, *ἐξετάζειν ; cross-examine, ἐλέγχειν*.

example, *παράδειγμα (τό)*.

exceed, *ὑπερέχειν with Gen., ὑπερβάλλειν*.

exceedingly, *σφόδρα*.

excellently, *κάλλιστα*.

excess, *ὑπερβολή (ή)*.

excuse, make, *ἀπολογεῖσθαι*.

exhort, *παρακαλεῖν*.

exile, *φυγή (ή)*.

—, an, *φυγᾶς, ἄδος (δ, ή)*.

exist already, *ἰπάρχειν*.

expect, *προσδοκᾶν, προσδέχεσθαι*.

expectation, *προσδοκία (ή)*.

expedition, *στρατεία (ή)*.

expel, *ἐκβάλλειν*.

expelled, be, *ἐκπίπτειν*.

expense, *δαπάνη (ή)*.

—, pay the, *δαπανᾶν*.

experience (knowledge), *ἐμπειρία (ή)*.

— (suffering), *πάθος (τό)*.

experience, to, *πάσχειν*.

experienced, *ἐμπειρος, ον with Gen.*

explain, *ἐξηγεῖσθαι*.

explicitly } *διαρρήδην*.

expressly }

extraordinary, *ἄτοπος, ον*.

exult, *ἀγάλλεσθαι*.

eye, *ὀφθαλμός (δ)*.

eyebrow, *ὀφρῦς, -ύος (ή)*.

## F

face, *πρόσωπον (τό)*.

facility, *εὐπορία (ή)*.

faction, *στάσις, -εως (ή)*.

— be in a state of, *στασιάζειν*.

faith, *πίστις, -εως (ή)*.

— in, put, *πιστεύειν with Dat.*

faithful, *πιστός, ή, ὅν*.

faithless, *ἄπιστος, ον*.

fail, *σφάλλεσθαι*.

— (to do something), use *οὐ or μή*.

fall, *πίπτειν*.

— into, *ἐσπίπτειν ; (a state) καθίστασθαι ἐς*.

—, make to, *σφάλλειν*.

false, *ψευδής, ἐς*.

falsely, to speak, *ψεύδεσθαι*.

fame, κλέος (τό).  
 family (race), γενεά (ή).  
 famous, εὐκλεής, ἐς; κλεινός, ή, ὄν; εὐδόκιμος, ὄν; εὐδοξος, ὄν.  
 far, Adj., μακρός, ᾶ, ὄν; Adv., ἐκάς; as far as, Prep., μέχρι with Gen.  
 far away, πόρρω.  
 far from it, πολλοῦ δεῖ.  
 fare, πράσσειν, well, εὖ; ill, κακῶς.  
 — sumptuously, εὐωχεῖσθαι.  
 farm, say 'fields'.  
 farmer, γεωργός (ὁ).  
 fasten, ἐμπεγνύναι.  
 fate, μοῖρα (ή), § 40.  
 fated, what is, τὸ πεπωμένον.  
 father, πατήρ, -τρός (ὁ), § 63.  
 fatherland, πατρίς, -ίδος (ή).  
 favour, χάρις, -ιτος (ή), § 83.  
 —, show, χαρίσσειν with Dat.  
 fear, φόβος (ὁ).  
 —, to, φοβεῖσθαι, p. 213.  
 — greatly, to, καταδεδιέναι.  
 feared, φοβερός, ᾶ, ὄν.  
 feed, Trans., τρέφειν.  
 feel, αἰσθάνεσθαι, often with Gen.  
 feeling, without, ἀναισθητος, ὄν.  
 fellow-citizen, πολίτης (ὁ).  
 festival, ἑορτή (ή).  
 fetter, πέδη (ή).  
 few, ὀλίγοι or οὐ πολλοί.  
 field, ἀγρός (ὁ).  
 fifteen, πεντεκαίδεκα.  
 fifteenth, πέμπτος καὶ δέκατος, η, ὄν.  
 fifth, πέμπτος, η, ὄν.  
 fiftieth, πεντηκοστός, ή, ὄν.  
 fifty, πενήτηντα.  
 fifty-oared ship, πεντηκόντορος (ή).  
 fight, μάχη (ή).  
 fight, to, μάχεσθαι.  
 — on to the end, διαμάχεσθαι.  
 figure (of body), φυή (ή).  
 — of speech, σχῆμα (τό).  
 fill, ἐμμιπλάναι (p. 164), πληροῦν, § 215.

find, εὐρίσκειν.  
 — out, ἐξευρίσκειν.  
 fine, Adj., καλός, ή, ὄν.  
 fine, Noun, ζημίᾳ (ή).  
 —, to, ζημιῶν, with Acc. of Pers. and Dat. of the fine.  
 finger, δάκτυλος (ὁ).  
 finish, ἀνύτειν.  
 fire, πῦρ, πυρός (τό).  
 fires, watch-, πυρά (τά), p. 172.  
 firm, βέβαιος, ᾶ, ὄν.  
 firmly, βεβαίως.  
 first, Adj., πρῶτος, η, ὄν; Adv., (at first) πρῶτον.  
 fish, ἰχθύς, ὕος (ὁ).  
 fisherman, ἀλιεύς (ὁ).  
 fit, think, ἀξιοῦν.  
 fit out, στέλλειν.  
 fitting, it being, προσήκον, § 308.  
 five, πέντε.  
 — hundred, πεντακόσιοι, αι, α.  
 — hundredth, πεντακοσιοστός, ή, ὄν.  
 fix in, ἐμπεγνύναι.  
 fixed, it is, ἀρᾶρε(ν).  
 flax, λίνον (τό).  
 flee, φεύγειν, τρέπεσθαι.  
 — away, ἀποφεύγειν.  
 — for refuge, καταφεύγειν.  
 — out, ἐκφεύγειν.  
 fleet, ναυτικόν (τό).  
 flesh, σὰρξ, σαρκός (ή).  
 flight, φυγή (ή).  
 —, put to, τρέπειν.  
 fling away, αποβάλλειν, ἀπορρίπτειν.  
 flock, ποῖμνιον (τό).  
 flourish, ἀκμάζειν.  
 flow, ρεῖν, §§ 142, 301.  
 flower, ἄνθος (τό).  
 flute, play the, αὐλεῖν.  
 flute-player (-girl), αὐλητρίς, -ίδος (ή).  
 follow, ἑπесθαι with Dat., § 200.  
 folly, ἀνοια (ή), § 40.  
 food, σίτος (ὁ).  
 foolish, ἄνους, ουν, § 158; ἄφρων, ὄν; ἀφύμετος, ὄν.

foolishly, ἀφρόνως.

foot, πούς, ποδός (ὁ).

—, on, πέζη.

foot, set, βαίνειν; in, ἐμβαίνειν;  
on, ἐπιβαίνειν.

for, Conj., γάρ, § 21.

— (time), use Acc.

— (benefit of), use Dat. or ὑπέρ  
with Gen.

— (direction to), πρὸς with Acc.,  
ἐπί with Gen.

— the most part, ὡς ἐπὶ τὸ πολὺ.

— the sake of, χάριν, ἕνεκα, both  
with Gen. which precedes  
them.

forbid, ἀπαγορεύειν, p. 263 foot-  
note, οὐκ ἔαν, § 200.

force, βιά (ῆ), ἀνάγκη (ῆ).

—, to, αναγκάζειν.

foreign, ἀλλότριος, ἄ, on; ξένος,  
η, on; βάρβαρος, on.

foresee, προνοεῖν.

forethought, πρόνοια (ῆ), § 40.

forget, ἐπιλανθάνεσθαι with Gen.

forgetfulness, λήθη (ῆ).

forgiveness, συγγνώμη (ῆ).

forgo, προίεσθαι.

form, εἶδος (τό), σχῆμα (τό), ἰδέα  
(ῆ); (of body) φυή (ῆ).

fort, τεῖχος (τό), φρούριον (τό).

fortieth, τεσσαρακοστός, ῆ, ὄν.

fortification, τειχισμός (ὁ).

fortify, τειχίζειν, ἐκτειχίζειν.

fortunate, εὐτυχής, ἐς.

—, to be, εὐτυχεῖν.

fortune, τύχη (ῆ).

—, bad, δυστυχία (ῆ).

—, good, εὐτυχία (ῆ).

forty, τεσσαράκοντα.

forward, πρόσω.

foster, τρέφειν.

found, κτίζειν.

founder of colony, οἰκιστής (ὁ).

fount, πηγὴ (ῆ).

four, τέσσαρες, α.

four hundred, τετρακόσιοι, αι, α.

four-hundredth, τετρακοσιοστός,  
ῆ, ὄν.

fourteen, τέσσαρες, α, καὶ δέκα.

fourteenth, τέταρτος καὶ δέκατος,  
η, on.

fourth, τέταρτος, η, on.

fragment, ἀπόσπασμα (τό), ἐρεί-  
πιον (τό).

free, ἐλεύθερος, ἄ, on.

—, set, λύειν, ἐλευθεροῦν.

— from, ἀπαλλάσσειν.

freedom, ἐλευθερία (ῆ).

freely, ἐλευθέρως.

frenzied, ἐκφρων, on, Gen. -ονος.

frequent, το, φοιτᾶν.

friend, φίλος (ὁ), φίλη (ῆ).

friend, my good (as mode of  
address), ὦ γαθέ.

friendly, φίλιος, ἄ, on.

friendly manner, in a, φίλως.

friendship, φιλία (ῆ).

frighten, φοβεῖν, ἐκφοβεῖν.

frightened, be, φοβεῖσθαι.

from, ἀπό, ἐκ, with Gen.

from beside, παρά with Gen.

front of, in, πρό with Gen.

full, πλήρης, es, § 218 a, πλέως,  
ἄ, on, p. 171.

furlong, στάδιον (τό).

### G

Gadeira, Γάδαιρα (τά).

gain, κέρδος (τό).

—, to, κερδαίνειν, § 198 NOTE.

— possession of, περιποιεῖσθαι.

garland, στέφανος (ὁ).

gate, πύλη (ῆ).

general, στρατηγός (ὁ).

—, be a, στρατηγεῖν.

— in chief, πολέμαρχος (ὁ).

gesticulate, χειρονομεῖν.

get away safely, σῶζεσθαι.

get for oneself, κομίζεσθαι, περιποιεῖσθαι.

giant, γίγας, -αντος (δ).

gift, δῶρον (τό).

gird, ζωννύναι.

girl, παρθένος (ῆ).

give, δίδοναι.

— back, ἀποδιδόναι.

— in, Intrans., ἐνδιδόναι.

glad, be, ἡδεσθαι with Dat.

gladly, ἡδέως, προθύμως.

glorify, ἀγάλλειν.

glorious, εὐδόκιμος, ον; εὐδοξος, ον; εὐκλεής, ἐς.

glory, δόξα (ῆ), κλέος (τό).

go, I, ἔρχομαι; I shall go, εἶμι.

— abroad, ἀποδημεῖν.

— against, let, ἐφίεναι.

— along, παρελθεῖν, 2nd Aor.

— away, ἀπελθεῖν, ἀποβαίνειν.

— down, καταβαίνειν.

— forward, χωρεῖν.

—, let, μεθιέναι.

—, make to, βιβάζειν.

— on board, ἀναβαίνειν.

— out, ἐκβαίνειν.

— out against, ἐπεφίεναι.

— over to, προσχωρεῖν.

— round, περιμέναι.

— through, διεξελθεῖν.

— to and fro, φοιτᾶν.

— up, ἀναβαίνειν.

goad, κέντρον (τό).

goat, τράγος (δ), αἶξ, αἰγός (δ, ῆ).

god, goddess, θεός (δ, ῆ).

god-fearing, δεισιδαίμων, ον.

gold, χρῦσός (δ). — dust, ψῆγμα (τό).

— Adj., χρῦσους, ῆ, οὖν.

—, set in, χρῦσόδετος, ον.

—, wearing, χρῦσοφόρος, ον.

gone away, be, οἴχεσθαι.

good, ἀγαθός, ῆ, ὄν.

goodness, ἀρετή (ῆ).

good-will, εὐνοια (ῆ).

govern (administrate), to, οἰκεῖν.

governed, to be, οἰκεῖσθαι.

government, πολιτεία (ῆ).

— by the few, δολιγαρχία (ῆ).

— by a tyrant, τυραννίς, -ίδος (ῆ).

governor (Persian), σατράπης (δ).

—, to be, ἐπιτροπεύειν.

grace, χάρις, -ιτος (ῆ), § 83.

graceful, χαρίεις, see p. 62.

gracefully, χαριέντως.

gradually, κατὰ μικρόν.

grammarian, γραμματικός (δ).

grateful, feel, χάριν ἔχειν, χάριν

εἶδέναι with Dat. of person,

Gen. of thing.

gratify, χαρίζεσθαι with Dat.

gratitude, χάρις, -ιτος (ῆ).

grave, τάφος (τό).

great, μέγας, μεγάλη, μέγα, § 77.

—, so, τοσούτος, -αὐτή, -οὔτο, p. 79.

greatly, μέγας, μέγα.

Greece, Ἑλλάς, -άδος (ῆ).

Greek, Ἕλλην, -ηνος (δ); Adj.,

Ἑλληνικός, ῆ, ὄν.

grief, λύπη (ῆ), ἄλγος (τό).

grieve, Intrans., ἀλγεῖν; Trans.,

λύπειν.

grow, γίγνεσθαι, φυτεύεσθαι.

grow, make to, φύειν.

grow old, γηράσκειν.

guard, φύλαξ, -ακος (δ).

— (a guarding or body of guards),

φυλακή (ῆ).

—, to, φυλάσσειν.

guest, ξένος (δ), ξένη (ῆ).

guidance, use a Verb.

guide, ἡγεμών, -όνος (δ), δδηγός

(δ).

—, to, ἡγεῖσθαι with Dat.

guile, δόλος (δ).

guilty, be found, ἀλίσκεσθαι with

Gen. of offence, § 217.

gulf, κόλπος (δ).

## H

habit, ἡθος (τό), ἕξις, -εως (ῆ).  
 Hades, Ἅιδης (δ).  
 hail! χαίρε; in writing, χαίρειν,  
 p. 165 footnote.  
 hair, θρίξ, τριχός (ῆ), p. 120  
 footn.  
 halt, ἐφίστασθαι.  
 hand, χεῖρ, χειρός (ῆ).  
 —, on the one . . . on the other,  
 μὲν . . . δέ, § 21.  
 hand over, παραδίδόναι.  
 —, have in, διὰ χειρὸς ἔχειν.  
 handicraftsman, δημιουργός (δ).  
 handsome, καλός, ῆ, ὄν.  
 hang, make to, κρεμαννύναι.  
 — over, ἐπικρεμαννύναι.  
 — up, ἀνακρεμάσαι (1st Aor.).  
 happen, γίγνεσθαι; for τυγχάνειν  
 with Partic. see p. 91.  
 happily, εὐδαιμόνως.  
 happiness, εὐτυχία (ῆ).  
 happy, εὐτυχής, ἐς.  
 harbour, λιμὴν, -ένος (δ).  
 hard, χαλεπός, ῆ, ὄν; Adv. χα-  
 λεπῶς.  
 hard-hearted, σκέτλιος, ᾧ, ὄν.  
 hardship, suffer, πονεῖν.  
 hare, λαγός, -ώ (δ), § 176.  
 harm, to, βλάπτειν.  
 harshly, χαλεπῶς.  
 hat (small felt-hat), πιλίδιον (τό).  
 hate, to, μῖσεῖν.  
 hated, become, ἐς μῖσος ἐλθεῖν  
 with Dat.  
 hateful, ἐχθρός, ᾧ, ὄν; στυγερός,  
 ᾧ, ὄν.  
 have, ἔχειν.  
 have in hand, διὰ χειρὸς ἔχειν.  
 head, κεφαλὴ (ῆ).  
 heap, σωρός (δ).  
 hear, ἀκούειν.  
 hearsay, ἀκοή (ῆ).  
 heart, θῦμός (δ); (poet.) φρήν,  
 -ενός (ῆ).  
 hearth, ἐστία (ῆ).  
 heavy, βαρύς, εἶα, ὅ.

heavy-armed soldier, ὀπλίτης (δ).  
 height, be at the, ἀκμάζειν.  
 heir, κληρονόμος (δ).  
 Helios, Ἥλιος (δ).  
 help, βοηθεῖν with Dat., ὠφελεῖν.  
 — of, come to the, ἐπιβοηθεῖν  
 with Dat.  
 hem in, εἰργεῖν, § 311.  
 hence, ἐνθὲνδε.  
 her, Gen., αὐτῆς; Acc., αὐτήν.  
 Hera, Ἥρα (ῆ).  
 Heracles, of, Adj., Ἡράκλειος, ᾧ,  
 ὄν.  
 herald, κήρυξ, -ύκος (δ).  
 here, ἐνταῦθα.  
 Hermes, Ἑρμῆς (δ).  
 hero, ἥρωας, ῆρωος (δ), § 81 RE-  
 MARK.  
 —, shrine of a, ἡρῶν (τό).  
 Herodotus, Ἡρόδοτος (δ).  
 herself, αὐτή, Acc., ἐαυτήν or  
 αὐτήν.  
 hide, κρύπτειν.  
 highest, ὑπατος, ῆ, ὄν; ὑπέρτατος,  
 ῆ, ὄν.  
 highly, rate, περὶ πολλοῦ ποιεῖ-  
 σθαι.  
 hill, ὄρος (τό).  
 —, crest of, λόφος (δ).  
 himself, αὐτός, Acc., ἐαυτὸν or  
 αὐτόν.  
 hinder, καλῶναι, εἰργεῖν, § 311.  
 Hippias, Ἱππιάς (δ).  
 hire mercenaries, μισθοφορεῖν.  
 —, let on, μισθοῦν.  
 —, take on, μισθοῦσθαι.  
 his, αὐτοῦ, § 96.  
 historian, συγγραφεύς (δ).  
 history, συγγραφή (ῆ).  
 hither, ἐνθάδε, δεῦρο.  
 hold, ἔχειν.  
 — aloof, ἀφίστασθαι.  
 — fast, κατέχειν.  
 — forth, προέχειν or προὔχειν.  
 — in subjection, κατέχειν.  
 — on (endure), ἀνέχεσθαι; cf.  
 p. 221.

hold out (*endure*), καρτερεῖν.

— up, ἀνέχειν.

hollow, κοῖλος, η, ον.

holy, ὅσιος, ᾱ, ον.

home, οἶκος.

—, at, κατ' οἶκον.

— (motion to), οἶκαδε.

Homer, Ὅμηρος (ὁ).

honey, μέλι, -ιτος (τό).

honour, τιμή (ῆ).

—, to, τιμᾶν.

— and worship, to, θεραπεύειν.

hoop (of a ring), σφενδόνη (ῆ).

hope, ἐλπίς, -ίδος (ῆ).

—, to, ἐλπίζειν.

horn, κέρας, -ᾱτος (τό), § 177 (δ).

horse, ἵππος (ὁ).

horseman, ἵππεύς (ὁ).

horsemanship, ἵπποσύνη (ῆ).

hospitality, ξενία (ῆ).

—, gifts of, ξένια (τά).

hostile, ἐχθρός, ᾱ, ὄν ; πολεμικός, ῆ, ὄν.

—, to be, πολεμικῶς ἔχειν.

hot, θερμός, ῆ, ὄν.

hour, ὥρᾱ (ῆ).

house, οἰκία (ῆ).

household, οἶκος (ὁ).

how (exclam.), ὥς.

how ? πῶς ; Indir. ὅπως.

how much, for ? πόσον ;

— great ? πόσος, η, ον.

— many ? πόσοι, α, α.

however, δέ, ὅμως δέ, ἀλλά, μέντοι, δ' οὖν.

human, ἀνθρώπινος, η, ον.

— being, ἄνθρωπος (ὁ, ῆ).

humble, to, ταπεινοῦν.

hundred, ἑκατόν.

hundredth, ἑκατοστός, ῆ, ὄν.

hungry, to be, πεινῆν (-άω), p. 264.

husband, ἀνὴρ, ἀνδρός (ὁ), § 63.

husbandman, γεωργός (ὁ).

hymn, ὕμνος (ὁ).

hymn (of praise or victory), παιᾶν, -ᾱνος (ὁ).

I

I, ἐγώ.

idle, ἀργός, ὄν.

if, εἰ, ἔάν.

if indeed, εἴπερ.

if not, εἰ μή, ἔάν μή.

ignorant, ἀπειρος, ον, with Gen.

ill, Adv., κακῶς.

—, to be, νοσεῖν.

—, to fare, κακῶς πράσσειν.

ill-fated, δυσδαίμων, ον.

ill-mannered, ἄγροικος, ον.

ill-treat, κακῶς or κακὰ ποιεῖν with Acc.

ill-treated, to be, κακῶς πάσχειν, ἀδικεῖσθαι.

Illyrians, Ἰλλύριοι (οἱ).

immediately, αὐτίκα, εὐθύς.

immortal, ἀθάνατος, ον.

impious, ἀσεβής, ἐς.

impiously, ἀσεβῶς.

implore, ἱκετεύειν.

impose, ἐπιτιθέναι.

improve, βελτίον ποιεῖν.

impulse, ὀρμή (ῆ).

in, ἐν with Dat.

in addition to, πρὸς with Dat.

inasmuch as, ἄτε with Parte.

in order to or that, ἵνα, ὅπως.

in the power of, ἐπί with Dat.

in the time of, ἐπί with Gen.

incapable, ἀδύνατος, ον.

incontinent, ἀκρατής, ἐς.

increase, make to, αὐξάνειν.

incredible, ἀπιστος, ον.

incur the charge of or penalty for, ὀφλισκάνειν.

indeed (emphatic), δὴ following the word emphasised ; as an argumentative particle (1) concessive and looking forward, *I grant you* (Lat. quidem), μέν ; (2) assertive and corrective, looking backward (Lat. vero), δέ.

independence, αὐτονομία (ῆ).

independent, αὐτόνομος, ον.

India, Ἰνδιᾶ (ἡ).

indignity, use Neut. of Adj.

ἀνεπιεικῆς, ἐς with τι.

indistinct, ἄσημος, ον; ἄσαφής, ἐς.

individual, private, ἰδιώτης (ὁ).

informer, μηνυτής (ὁ).

inhabit, ἐνοικεῖν.

inhabitant, οικήτωρ (ὁ).

inhabitants, ἐνοικοῦντες (οἱ).

injure, κακῶς ποιεῖν with Acc.

injustice, ἀδικία (ἡ).

injustice, to commit, ἀδικεῖν.

inquire, see enquire.

inscribe, ἐπιγράφειν.

inscription, ἐπίγραμμα (τό).

insert, ἐμβάλλειν.

inserted, ἐμβόλιμος, ον.

insolence, ὕβρις, -εως (ἡ).

—, to show, ὑβρίζειν.

instead of, ἀντί with Gen.

insult outrageously, ὑβρίζειν.

intend, μέλλειν, ἐν νῷ ἔχειν, δια-  
νοεῖσθαι.

intercourse, ὁμιλία (ἡ).

interest of, it is, συμφέρει with  
Dat.

interior, the, τὸ (or τὰ) ἔσω or  
εἴσω.

interpolate, ἐμβάλλειν.

interpret, ἐρμηνεύειν.

interval, at a long, διὰ πολλοῦ.

into, ἐς, εἰς with Acc.

intricate, ποικίλος, η, ον.

intrigue, to, συμπράσσειν with  
Dat.

invade, ἐσβάλλειν.

invasion, ἐσβολή (ἡ).

invisible, ἀφανής.

## J

jackal, θῶς, θωός (ὁ, ἡ).

jealous, see envious.

to jeer, jeer at, σκώπτειν.

jest, to, παίζειν.

join, ζευγνύναι.

join in destroying, ξυγκатаίρειν.

joint, κοινός, ἡ, ὄν.

jointly, κοινῇ.

journey, πορεύεσθαι.

journey forth, ἐκπορεύεσθαι.

joys, ἀγαθὰ (τά).

judge, to, δικάζειν; (decide) κρίνειν.

judgement, κρίσις, -εως (ἡ); (in  
the mind) γνώμη (ἡ).

—, of good, σῶφρων, -ον.

just, δίκαιος, ᾧ, ον.

just as, ὥς, ὥσπερ.

— if, ὥσεί, ὥσπερ.

justice, δική (ἡ), δικαιοσύνη (ἡ).

justify, δικαιοῦν.

justly, δικαίως.

## K

keen, ὀξύς, εἶα, ὕ.

keep, ἔχειν.

— (flocks), νέμειν.

keep in check, κατέχειν.

keeper, φύλαξ, -ακος (ὁ).

keeper of prison, δεσμοφύλαξ,  
-ακος (ὁ).

key, κλείς, κλειδός (ἡ).

kill, φονεύειν, ἀποκτείνειν.

killed, be, ἀποθνήσκειν.

kind, kindly, (of deities) εὐ-  
μενής, ἐς; (of men) εὐνους, ουν.

kindle, ἄπτειν, ἐμπιμπράναι.

kindness, α, εὐεργεσία (ἡ).

king, be α, βασιλεύειν.

king, βασιλεύς (ὁ).

**knee**, γόνυ, γόνατος (τό), § 177 (δ).

**knights**, ἱππῆς, -έων (οἱ).

**knock at** (a door), κόπτειν, p. 182.

**know**, εἰδέναι, § 110, ἐπίστασθαι, p. 182.

**knowledge**, ἐμπειρίᾳ (ῆ).

**knowledge of**, without the, use λανθάνειν, pp. 56, 269.

L

**labour**, πόνος (δ).

—, to, ἐργάζεσθαι, πονεῖν.

— with, to, συμπονεῖν.

**Labyrinth**, Λαβύρινθος (δ).

**Lacedaemonian**, Λακεδαιμόνιος, ᾱ, ον.

**lack**, ἐνδεῖα (ῆ), § 40.

—, to, δεῖσθαι with Gen.

**Laconian**, Λακωνικός, ῆ, ὄν.

— woman, Λάκαινα (ῆ).

**ladder**, κλίμαξ, -ακος (δ).

**laid**, be, κείσθαι, § 195.

**lamp**, λύχνος (δ).

**land**, χώρα (ῆ), γῆ (ῆ).

—, to, ἀποβαίνειν ἐς τὴν γῆν.

**landing-place**, ἀπόβασις, -εως (ῆ).

**lane**, λαύρα (ῆ).

**large**, μέγας, μεγάλη, μέγα, § 77.

**lash**, to, μαστίζειν, § 70.

**last**, ὕστατος, η, ον.

—, at, τέλος, τελευτῶν § 306.

— time, for the, ὕστατον.

**later**, ὕστερον.

**latter, the**, use οὗτος or the Art. with δέ, § 93.

**laugh**, to, γελάω.

**laughter**, γέλως, -ωτος (δ).

**launch**, καθέλκειν.

**law**, νόμος (δ).

**law-giving**, νομοθεσίᾳ (ῆ).

**lawlessness**, ἀνομία (ῆ).

**law-suit**, δίκη (ῆ).

**laws**, make, νομοθετεῖν, νόμους τίθεναι.

**layman**, ἰδιώτης (δ).

**lead**, to, ἄγειν, ἐσάγειν ; ἡγεῖσθαι with Dat.

— (of a road), φέρειν.

— astray, ἀποσφάλλειν.

— away, ἀπάγειν.

— forward, προάγειν.

— out, ἐξάγειν.

— up, ἀνάγειν.

**leader**, ἄρχων, -οντος (δ) ; ἡγεμόν, -όνος (δ) ; (in politics) προστάτης (δ).

**leader of the people**, προστάτης τοῦ δήμου ; (in a bad sense) δημαγωγός (δ).

**leading**, προῦχων, ουσα, ον.

**lean**, make to, ἐρείδειν, κλίνειν.

**leap**, to, ἄλλεσθαι, πηδᾶν.

— out, ἐκπηδᾶν.

**learn**, μανθάνειν, γινώσκειν.

— by report, πυνθάνεσθαι.

— fully, καταμανθάνειν.

**least**, Adv., ἥκιστα.

—, at, γε, γοῦν.

**leather-bag**, ἀσκός (δ).

**leave**, λείπειν.

— behind, κατα-, ὑπο-λείπειν.

— (= depart), ἀπελθεῖν, ἀπίναι.

—, make to, ἀνιστάναι.

**left**, λοιπός, ῆ, ὄν.

**left-hand**, ἀριστερά (ῆ).

**leisure**, σχολή (ῆ).

—, have, σχολάζειν.

**lend**, δανείζειν.

**Lesbian**, Λέσβιος, ᾱ, ον.

**Lesbos**, Λέσβος (ῆ).

**less**, ἑλάσσον, ῆσσον.

**let**, allow, ἐᾶν, § 200.

— down, καθιέναι.

— fly against, ἐφίέναι.

— go, ἀφίέναι.

let go slack, ἀν-, μεθ-ιέναι.

— loose, λύνειν, ἀνιέναι.

— on hire, μισθοῦν.

— pass, παρίέναι.

letter (of the Alphabet), γράμμα (τό).

letter, ἐπιστολή (ή).

level, ἰσόπεδος, ον.

liar, ψεύστης (δ).

liberal, ἐλευθέριος, ᾧ, ον ; ἐπιεικής, ἐς.

— training, have a, ἐλευθέρως παιδεύεσθαι.

liberally, ἐλευθέρως, ἐπιεικῶς.

lie, to, to rest, κείσθαι.

— on or near, ἐπικείσθαι.

— in wait, ἐνεδρεύειν.

— to, speak falsely, ψεύδεσθαι.

life, βίος (δ), ψυχή (ή).

light, φῶς, φωτός (τό).

— Adj., κοῦφος, η, ον.

— -armed, ψίλος, ή, όν.

lighten, (a burden), κουφίζειν, cf. § 141.

like, to, φιλεῖν.

—, be, εοικέναι (Perf.), § 104.

likely, seem, εοικέναι.

likewise, ὡσαύτως.

line (of poetry), στίχος (δ).

lion, λέων, -οντος (δ).

list, κατάλογος (δ).

listen, ἀκούειν ; ἀκροᾶσθαι with Gen.

little, σμικρός or μικρός, ᾧ, όν.

— Acc. Adv., ὀλίγον, σμικρόν.

live, to, διάγειν.

— (to be alive), ζῆν.

— as fellow-citizens with, ξυμ-πολιτεύεσθαι.

load, ἄχθος (τό).

lofty, ὑψηλός, ή, όν.

London, Λονδῆνιον (τό).

long, μακρός, ᾧ, όν.

— after, διὰ μακροῦ or διὰ πολλοῦ.

— ago, πάλαι.

— time, for a, πολὺν χρόνον.

— as, so (while), ἕως, §§ 198, 289.

long, to, χρήζειν.

longer, no, οὐκέτι, μηκέτι.

longing, ἔμπερος (δ).

look (appearance), εἶδος (τό).

—, to, σκοπεῖν, βλέπειν.

— at, θεᾶσθαι.

loosen, λύνειν.

lord, κύριος (δ).

lose, ἀπολλύναι.

loss, be at a, ἀπορεῖν.

loud, μέγας, μεγάλη, μέγα.

love, ἔρως, -ωτος (δ).

—, to, φιλεῖν, ἀγαπᾶν.

low, lower, see value.

lucky, εὐτυχής, ἐς.

Lydia, Λυδίᾳ (ή).

Lydian, a, Λυδός (δ).

lying, κείμενος, η, ον.

— on the coast, ἐπιθαλάσσιος, ον.

lyric poet, μελοποιός (δ).

Lysander, Λύσανδρος (δ).

## M

Macedonia, Μακεδονία (ή).

Macedonian, Μακεδόν, -όνος (δ) ;

Adj., Μακεδόνιος, ᾧ, ον.

mad, μανιώδης, es.

magnificent, λαμπρός, ᾧ, όν ; μεγαλοπρεπής, ἐς.

magnificently, μεγαλοπρεπῶς.

magnify, μεγαλύνειν.

maiden, παρθένος (ή), κόρη (ή).

mainland, ἡπειρος (ή).

make, ποιεῖν.

— laws, νόμους τιθέναι (of a monarch) ; νόμους τίθεσθαι (of a people for itself).

maker, δημιουργός (δ).

man, ἀνήρ, ἀνδρός (δ), § 63.

**man, human being**, ἄνθρωπος (ὁ, ἡ).

— **young**, νεανίας (ὁ), ἔφηβος (ὁ).

—, **to**, (a ship), πληροῦν.

**manage**, διαπράσσεσθαι.

**manifest**, ἐκφανής, ἐς; φανερός, ἄ, ὄν.

**manifold**, ποικίλος, η, ὄν.

**mankind**, οἱ ἄνθρωποι.

**manliness**, ἀνδρεία (ἡ).

**manly**, ἀνδρείος, ἄ, ὄν.

**manner**, τρόπος (ὁ).

**many**, πολλοί, αἱ, ἄ, § 77.

**map**, πῖναξ, -ακος (ὁ).

**Marathon**, Μαραθῶν, -ῶνος (ἡ).

—, **of**, Μαραθῶνιος, ἄ, ὄν.

**march**, στρατεῖα (ἡ).

**march**, **to**, στρατεύειν (of the soldier), στρατεῦσθαι (of the commander); (more generally) πορεύεσθαι.

— **out**, **to**, ἐκπορεύεσθαι.

**marine**, ἐπιβάτης (ὁ).

**mark**, τύπος (ὁ).

— **aimed at**, στόχος (ὁ).

**market, market-place**, ἀγορά (ἡ).

**marry** (of a man), γαμεῖν, § 197; (of a woman), γαμεῖσθαι with Dat.

**marsh**, λίμνη (ἡ).

**master**, δεσπότης (ὁ), κύριος (ὁ).

**master of**, **be**, κρατεῖν with Gen., ἐπικρατεῖν with Gen.

**mastery over**, **having**, ἐπικρατῆς, ἐς with Gen.

**matter**, χρῆμα (τό).

**may**, use πάρεστι with Dat. and Infin.

**meadow**, λειμῶν, -ῶνος (ὁ).

**mean**, **to**, λέγειν.

—, **intend**, ἐν νῷ ἔχειν, βουλευεῖν, διανοεῖσθαι.

**means**, μηχανή (ἡ).

— (money), **well provided with**, εὐπόρος, ὄν.

**meet**, ἐντυγχάνειν, ξυγγίγνεσθαι, both with Dat.

**Megarian**, Μεγαρεύς (ὁ).

**melody**, μελωδίᾳ (ἡ).

**memorial**, μνημεῖον (τό).

**memory**, μνήμη (ἡ), μνημοσύνη (ἡ).

**Menelaus**, Μενέλεως, -εω (ὁ), § 176.

**mention**, **to**, μνημονεύειν.

**merchant**, ἔμπορος (ὁ).

**merely**, μόνον.

**message**, ἀγγελία (ἡ).

**messenger**, ἄγγελος (ὁ).

**method**, τρόπος (ὁ).

**middle**, μέσος, η, ὄν.

**midnight**, **at**, Adj., μεσονύκτιος, ὄν.

**mighty**, κρατερός, ἄ, ὄν.

**migrate**, ἀναστῆναι (2nd Aor.).

**milk**, γάλα, γάλακτος (τό), § 55.

**mine**, μινᾶ (ἡ).

**mind**, νοῦς (ὁ), φρήν, φρενός (ἡ).

—, **to** (i.e. take care), εὐλαβεῖσθαι.

—, **to be of one**, ὁμοφρονεῖν, ὁμολογεῖν with Dat.

**mine**, μέταλλον (τό).

**minister**, ὑπηρέτης (ὁ).

**Minos**, Μίνως, -ωος (ὁ).

**miserable**, ταλαίπωρος, ὄν.

**miserably**, ἀθλίως.

**misfortune**, δυστυχία (ἡ), ξυμφορά (ἡ).

**mission**, πρεσβεία.

**mix**, μειγνύναι, κεραννύναι.

**mixed**, μεμειγμένος, η, ὄν.

**moderation**, μέσον (τό), μετριότης, -ητος (ἡ).

**modesty**, αἰδώς, -οὺς (ἡ), § 98.

**moment**, ῥί, καιρός (ὁ).

**money**, ἀργύριον (τό).

—, **provide the**, δαπανᾶν.

**money**, **fond of**, φιλάργυρος, ὄν.

**month**, μήν, μηνός (ὁ).

**mood**, **to be in a**, use ἔχειν with Adv.

**moon**, σελήνη (ἡ).

**more**, Adj., πλείων, πλέον, § 118; Adv., μάλλον, πλείον.

**mortal**, θνητός, ἡ, ὄν.

**most**, πλείστος, η, ὄν.

mother, μήτηρ, μητρός (ἡ), § 63.  
 mother's side, on the, μητρόθεν.  
 mould, πλάσσειν.  
 mound, σωρός (ὁ).  
 mount, to, ἀναβαίνειν.  
 mountain, ὄρος (τό).  
 mouse, μῦς, μῦός (ὁ).  
 mouth, στόμα (τό).  
 —, by word of, ἀπὸ στόματος.  
 move away, παράγειν.  
 move strongly, κινεῖν.  
 much, πολὺς, πολλή, πολύ, § 77.  
 mud, πηλός (ὁ).  
 multitude, πλῆθος (τό).  
 murder, φόνος (ὁ).  
 —, to, φονεύειν.  
 murderous, φονικός, ἡ, ὄν.  
 Muse, Μοῦσα (ἡ), § 40.  
 music, μουσική (sc. τέχνη) (ἡ).  
 must, δεῖ with Inf., or Acc. and Inf.  
 my, ἐμός, ἡ, ὄν.  
 myself, ἐμαυτόν, ἡν.  
 mystery, μυστήριον (τό), mostly in Plural.

## N

name, ὄνομα (τό).  
 —, to, ὀνομάζειν.  
 narrow, στενός, ἡ, ὄν.  
 nation, ἔθνος (τό).  
 native (of the soil, αὐτόχθων, -ονος.  
 native country, πατρίς, -ίδος (ἡ).  
 naturally (as might be expected), εἰκύτως.  
 nature, φύσις, -εως (ἡ).

naval, ναυτικός, ἡ, ὄν.  
 naval battle, ναυμαχία (ἡ).  
 —, fight a, ναυμαχεῖν.  
 navy, ναυτικόν (τό).  
 near, ἐγγύς with Gen., πλησίον.  
 nearly, σχεδόν.  
 necessaries, ἐπιτήδεια (τά).  
 necessary, ἀναγκαῖος, ᾧ, ὄν.  
 necessary, it is, δεῖ; it being necessary, δέον, § 308.  
 necessity, ἀνάγκη (ἡ).  
 need, χρεῖα (ἡ).  
 need, there is a, δεῖ with Gen.  
 need, to, δεῖσθαι with Gen.  
 neighbour, ὁ πλησίον.  
 neither . . . nor, οὔτε . . . οὔτε, μήτε . . . μήτε.  
 nests, build, νεοσσεύειν.  
 net, δίκτυον (τό).  
 never, οὔποτε, μήποτε.  
 nevertheless, ὅμως.  
 new (young), νέος, ᾧ, ὄν.  
 — (unused, novel), καινός, ἡ, ὄν.  
 next, ἔπειτα.  
 next day, the, ὑστεραίᾳ (ἡ) (sc. ἡμέρᾳ).  
 night, νύξ, νυκτός (ἡ).  
 nightingale, ἀηδών, -όνος (ὁ, ἡ).  
 nine, ἐννέα.  
 nine hundred, ἑνακόσιοι, αι, α.  
 nine-hundredth, ἑνακοσιοστός, ἡ, ὄν.  
 nineteen, ἑννεακαίδεκα.  
 nineteenth, ἑνατος καὶ δέκατος.  
 ninetieth, ἐνενηκοστός, ἡ, ὄν.  
 ninety, ἐενήκοντα.  
 ninth, ἑνατος, η, ὄν.  
 no, οὐδεὶς, οὐδεμία, οὐδέν; μηδεὶς, -μία, -έν, p. 96.  
 no longer, οὐκέτι, μηκέτι.  
 no one, οὐδεὶς, οὐδεμία, οὐδέν; μηδεὶς, -μία, -έν, p. 96.  
 noble, καλός, ἡ, ὄν; γυναιὸς, ᾧ, ὄν.  
 — (by birth), εὐγενής, ἐς.  
 nobles, the, (of Athens), Εὐπατρίδαι (οἱ).

noise, θόρυβος (ὁ).  
 —, make a, θορυβεῖν.  
 non-expert, ἰδιώτης (ὁ).  
 nook, ἀγκών, -ῶνος (ὁ), μυχός (ὁ).  
 noon-day, μεσημβριᾶ (ἡ).  
 nor, οὐδέ; neither . . . nor, οὔτε  
 . . . οὔτε.  
 northern, βορείος, ἄ, ον.  
 nose, ρίς, ρίνος (ἡ).  
 not, οὐ, οὐκ, οὐχ, μή, § 96 a, and  
 see Gk.-Eng. Vocab.  
 notable, ὀνομαστός, ἡ, ὄν.  
 not even, οὐδέ, μηδέ.  
 not only . . . but also, οὐ μόνον  
 . . . ἀλλὰ καί.  
 nothing, οὐδέν, μηδέν.  
 nothing, effecting, ἀπρακτος, ον.  
 now, νῦν; by now, ἤδη.  
 — (in narrative), δέ.  
 number, a great, πλῆθος (τό).  
 numerous, more, πλείων, § 118.

Ο

Oh! ὦ.  
 Oh that, εἰ γάρ, εἴθε.  
 oak, δρῦς, δρυός (ἡ).  
 oar, κώπη (ἡ).  
 obey, πείθεσθαι with Dat., ὑπα-  
 κοῦειν with Dat.  
 obol, ὀβολός (ὁ).  
 obscure, ἄδηλος, ον; ἀσαφής, ἐς.  
 obtain, κτᾶσθαι.  
 — by lot, λαγχάνειν.  
 occupy, κατέχειν.  
 occur, γίνεσθαι.  
 — (of thoughts or feelings),  
 ὑπελθεῖν.  
 ode, ᾠδή (ἡ).

Odyssey, Ὀδύσσεια (ἡ).  
 offer, προτιθέναι, παρέχειν.  
 officer, λοχαγός (ὁ).  
 ointment, μύρον (τό).  
 old (in age), γεραιός, ἄ, ὄν; (in  
 time), παλαιός, ἄ, ὄν.  
 of old, πάλαι.  
 old man, γέρον, -οντος, (ὁ),  
 πρέσβυς, -εως (ὁ).  
 old woman, γραιὺς, γραιός (ἡ).  
 old, grow, γηράσκειν.  
 oligarchs, the, οἱ ὀλίγοι.  
 oligarchy, οἱ ὀλίγοι, ὀλιγαρχία  
 (ἡ).  
 olive-tree, ἐλαία (ἡ).  
 on (of time), use Dat.  
 — (of place), on the surface of,  
 ἐπὶ with Gen.  
 —, resting, ἐν or ἐπὶ with Dat.  
 on account of, διὰ with Acc.;  
 Gen. with ἔνεκα following.  
 on behalf of, ὑπέρ with Gen.  
 on the contrary, τοῦναντίον.  
 once, ἅπαξ.  
 —, at, αὐτίκα, εὐθύς.  
 once, one day, ποτε.  
 one, εἷς, μία, ἓν, p. 96.  
 one . . . another, ἄλλος . . . ἄλλος.  
 — (of two), ἕτερος . . . ἕτερος, or  
 use ὁ μὲν . . . ὁ δέ.  
 only, μόνον.  
 open, to, ἀνοιγνύναι; (of a letter)  
 λύνειν.  
 openly, φανερώς.  
 opinion, δόξα (ἡ).  
 oppose, ἀνθίστασθαι with Dat.,  
 ἐναντιοῦσθαι with Dat.  
 opposite, ἐναντίος, ἄ, ον.  
 — to, ἐναντίον with Gen., καταν-  
 τικρῦ with Gen.  
 opposition, set in, ἀνθιστάναι.  
 oppress, πιέζειν.  
 or, ἢ; whether . . . or, εἴτε . . .  
 εἴτε.  
 oracle, μαντεῖον (τό), χρηστήριον  
 (τό).  
 —, consult an, μαντεύεσθαι.

orator, *ῥήτωρ* (ὁ).  
 order, *κόσμος* (ὁ); (military)  
*τάξις* (ἡ).  
 —, in, *εὐτάκτως*.  
 —, established, *τὰ καθεστῶτα*.  
 —, to, *κελεύειν, ἐπιτάσσειν τινί τι*.  
 —, to set in, *καθιστάναι*.  
 other, *ἄλλος, η, ο*; of two, *ἕτερος, ἄ, ον*.  
 our, *ἡμέτερος, ἄ, ον, ἡμῶν*, p. 31.  
 out of, *ἐκ, ἐξ* with Gen.  
 outrage, *ὕβρις, -εως* (ἡ).  
 outside, *ἔξω*.  
 —, from, *ἐξωθεν*.  
 over, *ὑπέρ* with Gen.  
 overthrow, *καθαίρειν, καταλύειν*.  
 over-weening, *ὕβριστικός, ἡ, ὄν*.  
 ox, cow, *βοῦς, βοός* (ὁ, ἡ), § 97.

## P

pack up, *ἀνασκευάζειν*.  
 pain, *ἄλγος* (τό), *λύπη* (ἡ).  
 —, to, *λύπειν*.  
 —, to have a, *ἀλγεινῶς*.  
 painful, *ἀλγεινός, ἡ, ὄν*, § 114.  
 painter, *ζωγράφος* (ὁ).  
 Pan, *Πάν, Πᾶνός* (ὁ).  
 Panionic, *πανιωνικός, ἡ, ὄν*.  
 pardon, *ἑγγνώμη* (ἡ).  
 —, to, *ἑγγιγνώσκειν τινί τι*.  
 parent, *τοκεύς* (ὁ), *γονεύς* (ὁ).  
 park, *παράδεισος* (ὁ).  
 parley, to, *ἐς λόγους ἐλθεῖν*.  
 part, *μέρος* (τό).  
 —, for the most, *ὥς ἐπὶ τὸ πολὺ*.  
 — in, take, *ἐννεπιλαμβάνεσθαι*  
 with Gen.  
 Parthenon, *Παρθενών, -ῶνος* (ὁ).

partly . . . partly, *τὰ μὲν . . . τὰ δέ*.  
 pass, to, *παρελθεῖν* (2nd Aor.).  
 — by, (omit), *παραλείπειν*.  
 —, come to, *ἐνυμβαίνειν*.  
 —, let, *παρίναι*.  
 — one's time, *διάγειν*.  
 passage, *δίοδος* (ἡ).  
 — (by sea), *πορθμός* (ὁ).  
 passion, *θυμός* (ὁ), *ὀργή* (ἡ).  
 pasture, *νομή* (ἡ).  
 —, to, *νέμειν*.  
 path, *ἀτραπός* (ἡ).  
 paunch, *νηδύς, -ύος* (ἡ).  
 Pausanias, *Παυσανίας* (ὁ).  
 pay, *μισθός* (ὁ).  
 —, to, *τίνειν, ἀποδιδόναι*; (of taxes) *τελεῖν, εισφέρειν*.  
 peace, *εἰρήνη* (ἡ).  
 peaceful, *ἡσυχος, η, ον*.  
 peaceful, remain, *ἡσυχάζειν*.  
 pediment (in sculpture), *ἄετός* (ὁ).  
 Peiraeus, *Πειραιεύς* (ὁ), § 97, REM. 2.  
 Peisistratus, *Πεισίστρατος* (ὁ).  
 Pella, *Πέλλα* (ἡ), § 40.  
 Peloponnesus, *Πελοπόννησος* (ἡ).  
 pelt, *βάλλειν*.  
 penalty, *ζημιά* (ἡ).  
 people, *δῆμος* (ὁ), *λεώς, -ώ* (ὁ),  
 (the mass of), *πλῆθος* (τό).  
 perceive, *αἰσθάνεσθαι, κατανοεῖν*.  
 perfume, *μύρον* (τό).  
 perhaps, *ἴσως*.  
 Pericles, *Περικλῆς, -έους* (ὁ), § 79.  
 perish, *ἀπόλλυσθαι*.  
 permissible, it is, *ἔξεστι* with Dat.  
 permit, give permission, *ἐᾶν*, § 200, *παρίναι* with Dat. and Inf.  
 perplexity, *ἀπορίᾳ* (ἡ).  
 Persephone, *Περσεφόνη* (ἡ), *Κόρη* (ἡ).  
 Persian, *Πέρσης, ου* (ὁ), *Μῆδος* (ὁ).

Persian, Adj., Περσικός, ἡ, ὄν.

— war, the, τὰ Περσικά.

person, in, αὐτός, ἡ.

personal, οἰκείος, ᾧ, ον.

persuade, πείθειν.

persuasion, πειθῶ, -οὺς (ἡ), p. 105.

Philip, Φίλιππος (ὁ).

philosopher, φιλόσοφος (ὁ).

Phoebus, Φοῖβος (ὁ).

Phoenician, Φοῖνιξ, -ῖκος (ὁ).

phrase, ῥῆμα (τό).

physician, ἰατρός (ὁ).

Pieria, Πιερία (ἡ).

pig, ὄς, ὄς (ὁ, ἡ).

pillar, στήλη (ἡ).

pious, εὐσεβής, ἐς.

pipe, σωλήν, -ήνος (ἡ).

pity, to, οἰκτίρειν.

pity on, have, ἐλεεῖν.

place, τόπος (ὁ).

—, to, τιθέναι.

— beside, to, παριστάναι, § 170.

—, take, γίγνεσθαι.

—, put into another, μεθιστάναι.

plague, λοιμός (ὁ).

—, to, ἐνοχλεῖν with Dat.

plain, πεδίον (τό).

— Adj., φανερός, ᾧ, ὄν; σαφής, ἐς.

plan, to, βουλευεῖν, ἐπινοεῖν.

plant, to, φυτεύειν.

Plataea, Πλαταιαί (αἱ).

Plataean, Πλαταιεύς (ὁ), § 97, Rkm. 2.

play the flute, αὐλεῖν.

pleasant, ἡδύς, εἶα, ὕ.

please, ἀρέσκειν with Dat.

pleased, be, ἡδεσθαι.

pleasingly, ἡδέως.

pleasure, ἡδονή (ἡ).

pledge, to, ἐγγυᾶν.

plot, ἐπιβουλή (ἡ).

plot against, ἐπιβουλεύειν with Dat.

plunder, to, ληΐζεσθαι.

Pluto, Πλουτών, -ῶνος (ὁ).

pocket, use κόλπος (ὁ).

poem, ᾠδή (ἡ); epic, ἔπη (τά).

poet, ποιητής (ὁ).

poetry, μέλη (τά); epic, ἔπη (τά).

— art of, ποίησις, -εως (ἡ), ποιητική (ἡ).

point to, ἐπιδεικνύειν.

point out, δεικνύειν, ἀποδεικνύειν.

pollute, μαιίνειν.

ponder, ἐνθυμείσθαι, φροντίζειν.

poor man, πένης, -ητος (ὁ).

— Adj., M. and F. πένης, -ητος.

populace, πλῆθος (τό).

popular party, leader of the, προστάτης τοῦ δήμου (ὁ).

portico, στοᾶ (ἡ).

portion, μέρος (τό).

possess, ἔχειν, κεκτηῖσθαι, § 230.

possession, χρῆμα (τό).

possession of, to gain, περιποιεῖσθαι, κτᾶσθαι, § 230, κομίζεσθαι.

—, to have, κεκτηῖσθαι.

possible, δυνατός, ἡ, ὄν.

—, it is, πάρεστι(ν).

post (station, rank), τάξις, -εως (ἡ).

pour, χεῖν.

pour down, καταχεῖν.

pour libations, σπένδεσθαι.

power, κράτος (τό), δύναμις, -εως (ἡ).

—, it is in one's, πάρεστι(ν).

—, it being in one's, παρόν, § 308, with Dat. and Inf.

powerful, δυνατός, ἡ, ὄν.

practise, μελετᾶν.

praise, ἐπαινος (ὁ).

—, to, ἐπαινεῖν, ἐγκωμιάζειν.

prayer, εὐχή (ἡ).

precautions, take, εὐλαβεῖσθαι, p. 131.

precious, very, πλείστον ἄξιος.

preparation, παρασκευή (ἡ).

prepare, παρασκευάζειν.

prerogative, γέρας, ὡς (τό), § 80.

presence of, to the, παρά with Acc.

present, be, παρεῖναι.

present time, at the, νῦν.

preserve, σφάζειν, διασφάζειν, ἐκ-  
σφάζειν.

president, be, προεδρεύειν.

presumably, δήπου.

prevail over, κρατεῖν with Gen.,  
περιγίγνεσθαι with Gen.

— completely, κατακρατεῖν.

prevent, κωλύειν, εἴργειν, §§ 311,  
312.

price, at what? πόσον;

pride, insolent, ὕβρις, -εως (ῆ).

pride oneself, ἀγάλλεσθαι.

priest, ἱερεύς (ὁ).

prime, ἀκμή (ῆ).

prime, be at one's, ἀκμάζειν.

prince, τύραννος (ὁ).

princely, τυραννικός, ῆ, ὄν.

prison, δεσμώτηριον (τό).

prisoner, δεσμώτης (ὁ).

prize, ἄθλον (τό).

prize of valour, ἀριστεία (τά).

probably, ὥς εἰκός.

proclaim, ἀναιπεῖν, κηρύσσειν.

proclamation, κήρυγμα (τό).

procure, see obtain, acquire.

produce, καρπός (ὁ).

produce, to, φέρειν.

promise, ὑπόσχεσις, -εως (ῆ).

—, to, ὑπισχνεῖσθαι τινί τι.

promote, προάγειν.

proof, offered, μαρτύριον.

property, οὐσία (ῆ).

prophet, prophetess, μάντις, -εως  
(ὁ, ῆ).

propose, προτιθέναι.

proposed, be, προκείσθαι.

Propylaea, Προπύλαια (τά).

prosperity, εὐτυχία (ῆ).

prosperous, εὐτυχής, ἐς.

—, be, εὖ πράσσειν.

proverb, παροιμία (ῆ).

provide, παρέχειν, τίθεσθαι.

provisions, ἐπιτήδεια (τά), σίτος  
(ὁ).

prudent, σώφρων, ὄν.

public, δημόσιος, ᾧ, ὄν.

— affairs, take part in, ξυμπο-  
λιτεύεσθαι.

public view, into, ἐς τὸ φανερόν.  
pull, σπᾶν.

— down, καθαιρεῖν.

punish, κολάζειν; (by sentence  
of court) ζημιοῦν; (with Gen.  
of offence) δίκην λαβεῖν ἀπό τινος,  
τιμωρεῖν τινα, ἀμυνεσθῆαι τινα.

punished, be, δίκην διδόναι.

punishment, fine, ζημιά (ῆ).

purify, καθαίρειν.

purpose, διάνοια (ῆ), § 40.

—, to, βουλευεσθαι, διανοεῖσθαι,  
ἐν νῷ ἔχειν.

pursue, διώκειν.

put, τιθέναι.

— down, depose, καταπαύειν,  
καταλύειν.

— forward, προτιθέναι.

— into (to land), touch at, κατὰ-  
γεσθαι, ἔχειν ἐς (generally in  
Aor. σχεῖν).

— out (to sea), ἀνάγεσθαι.

— on (clothing), ἐνδύεσθαι, see  
ἐνδύειν; (shoes), ὑποδεῖν.

— round, (of walls), περιβάλλ-  
εσθαι.

— together, ξυντιθέναι.

— to death, ἀποκτείνειν, φονεύειν.

Pythian priestess, Πυθιά (ῆ).

quarrel, νεῖκος (τό), διαφορά (ῆ).

— to, ἐς ἔχθρᾶν τινι ἐλθεῖν.

quarters, come to close, προσ-,  
εὐμ-μειγνύναι, ἐς χεῖρας ἐλθεῖν,  
with Dat.

question (problem), ζήτημα (τό).

question, to, ἐρέσθαι.

questions, to ask, ἐρωτᾶν, ἐξε-  
τάζειν.

quickly, ταχέως. as quickly as possible, ὡς τάχιστα.

quiet, ἡσυχος, η, ον.

quiet, to keep, ἡσυχάζειν.

quit, to, ἀπελθεῖν, ἀποβαίνειν, with Gen.

quiver, φαρέτρα (ῆ).

## Η

race, γένος (τό), γενεά (ῆ), φυλή (ῆ).

—, course, δρόμος (ό).

race-course, στάδιον (τό).

rain, ὄμβρος (ό), ὑετός (ό).

raise, αἶρειν.

ransom, to, λύεσθαι.

rate, to, see assess.

rather, μᾶλλον; with Adj. or Adv. use Comparative.

ravage, θηιοῦν, τέμνειν.

raze to the ground, καθαιρεῖν, κατασκάπτειν.

read, to, ἀναγιγνώσκειν.

ready, ἐτοῖμος, η, ον.

reality, in, τῷ ὄντι.

rear, τρέφειν.

rear up, ἐκτρέφειν.

reason, λόγος (ό); (mind) νοῦς (ό), § 158; (cause) αἰτία (ῆ).

reasonably (as might be expected), εἰκότως.

rebuild, ἀνοικοδομεῖν, ἀνορθοῦν.

rebuke, to, ἐπιτίμᾶν with Dat.

recall, to, ἀνακαλεῖν; (to mind) μνησκεισθαι; (from exile) κατάγειν.

receive, δέχεσθαι, λαμβάνειν.

— in turn, ἐκδέχεσθαι, παραλαμβάνειν.

recently, ἀρτίως.

recite by heart, ραιψοδεῖν.

reciter, ραψωδός (ό).

recognise, ἀναγιγνώσκειν, γιγνώσκειν.

recollect, to, μνησκεισθαι with Gen.

reduce to slavery, καταδουλοῦν.

reel, ἄτρακτος (ό).

refuge, take, καταφεύγειν.

refuse, to, οὐκ ἐθέλειν.

regard as, νομίζειν.

region, τόπος (ό), χώρα (ῆ).

rejoice, to, χαίρειν, γηθεῖν.

relate, to, διηγείσθαι.

relax, to, ἀνιέναι.

release, to, λῦειν.

relief, ἀνάπαυλα (ῆ), § 40.

remain, to, μένειν.

remaining, λοιπός, ῆ, όν.

remember, μνημονεύειν with Acc. or Gen., μεμνήσθαι (Perf.), p. 145, with Gen.

remembrance, μνημοσύνη (ῆ).

remind, ἀναμνησκειν with Acc. of person and thing.

remove, Trans., (from a place), ἀφιστάναι, μεθιστάναι, § 170.

— (from one place to another), μεθιστάναι.

render (as due), ἀποδιδόναι.

repeatedly, πολλάκις, αἰεί.

repent, μετανοεῖν.

report, λόγος (ό), φήμη (ῆ); by report, ἀκοή.

—, to, ἀγγέλλειν.

repulse, to, ἀπωθεῖν.

reputation, ἀξίωμα (τό).

requite (i. e. for an offence), ἀμύνεσθαι τινά τινος.

rescue, to, σφάζειν.

—, to come to the, ἐπιβοηθεῖν with Dat.

resist, ἀνθίστασθαι with Dat.

resolve, βουλευεῖν, διανοεῖσθαι.

resolved, it having been, δεδογμένον, § 308.

respect, τιμή (ἡ).  
 — to, αἰδεῖσθαι.  
 rest, the, οἱ ἄλλοι, τὰ λοιπά, τὸ λοιπόν.  
 rest, recreation, ἀνάπαυλα (ἡ).  
 restore, ἀνιστάναι, ἀνορθοῦν.  
 — from exile, κατὰγειν.  
 result, to, περιγίγνεσθαι, ἐκβαίνειν.  
 retreat, to, ἀνα-, ἀπο-χωρεῖν.  
 —, means of, ἀναχώρησις, -εως (ἡ).  
 —, place of, καταφυγή (ἡ).  
 return, to, ἐπαγελθεῖν (2nd Aor.).  
 — from exile, κατελθεῖν (2nd Aor.).  
 reveal, ἀποφαίνειν, δηλοῦν.  
 revenue, πρόσδοτος (ἡ); φόρος (ὁ).  
 reverend, σεμνός, ἡ, ὄν.  
 revolt, to, ἀφίστασθαι.  
 — make to, ἀφιστάναι.  
 revolution, to be in a state of, στασιάζειν.  
 reward, μισθός (ὁ).  
 rich, πλούσιος, ᾧ, ὄν.  
 riches, πλοῦτος (ὁ).  
 ride, ἐλαύνειν.  
 ridge, λόφος (ὁ).  
 right, δίκαιος, ᾧ, ὄν.  
 —, have a, δίκαιος εἶναι with Infm.  
 —, to think, ἀξιοῦν, δικαιοῦν.  
 —, it is, χρή, § 265.  
 —, it being, χρεών, §§ 265, 308.  
 right moment, καιρός (ὁ).  
 rightly, ξὺν δίκῃ, ὀρθῶς.  
 ring, δακτύλιος (ὁ).  
 rise, αἵρεσθαι (Mid.).  
 risk, κινδύνος (ὁ).  
 —, to run a, κινδυνεύειν.  
 rival, to, ζηλοῦν.  
 river, ποταμός (ὁ).  
 road, ὁδός (ἡ), p. 16.  
 rock, πέτρᾱ (ἡ).  
 Roman, Ῥωμαῖος, ᾧ, ὄν.  
 root and branch, πρόρριζος, ὄν.

rope, σχοινίον (τό); reefing-, κάλως, -ω (ὁ), § 176.  
 rose, ῥόδον (τό).  
 round, περί with Acc.  
 rouse, ἀνιστάναι.  
 row, στίχος (ὁ).  
 —, to, ἐρέσσειν.  
 royal, βασιλικός, ἡ, ὄν.  
 ruins, ἐρείπια (τά).  
 rule, ἀρχή (ἡ).  
 —, to, ἄρχειν with Gen.  
 ruler, κύριος (ὁ), δεσπότης (ὁ); (with legitimate powers) ἄρχων, -οντος (ὁ).  
 run, τρέχειν, p. 195.  
 — away, ἀποτρέχειν, ἀποδιδράσκειν, (of a slave) δρᾶπετεύειν.  
 — together, ξυντρέχειν.  
 running, δρόμος (ὁ).  
 rush forward, δρᾶσθαι.

## S

sacred, ἱερός, ᾧ, ὄν.  
 sacrifice, to, θύειν, θύεσθαι.  
 — (give up), προίεσθαι.  
 safe, ἀσφαλής, ἐς; σῶς (Acc. σῶν).  
 safely, ἀσφαλῶς.  
 safety, ἀσφάλεια (ἡ), § 40, σωτηρίᾱ (ἡ).  
 sagacious, ξυνητός, ἡ, ὄν.  
 sail, πλεῖν, § 142.  
 — away, ἀποπλεῖν.  
 — out, ἐκπλεῖν.  
 — round, περιπλεῖν.  
 sailor, ναύτης (ὁ).  
 sake of, for the, διὰ with Acc.  
 Salamis, Σαλαμίς, -ῖνος (ἡ).  
 salt, ἅλς, ἄλός (ὁ).  
 — Adj., ἄλμυρός, ᾧ, ὄν.

salvation, σωτηρία (ή).

same, the, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό.

same time, at the, ἅμα.

Samos, Σάμος (ή).

Sappho, Σαπφώ, -ους (ή), § 98.

Sardis, Σάρδεις, -εων (αί).

satrap, σατράπης (ό).

save, σφίζειν.

saviour, σωτήρ, -ήρος (ό).

say, φάναι, §§ 161, 323 ff., λέγειν.

saying, dark, αίνιγμα (τό).

scanty, ὀλίγος, η, ον.

scarcely, μόλις.

scare away (of birds), σοβεῖν.

scatter, ἀποσκεδαννύναι.

scorn, καταφρονεῖν with Gen.

scourge, μαστίξ, -ίγος (ή).

—, to, μαστίζειν, § 70.

scout, κατάσκοπος (ό); poet. σκοπός (ό).

scruple, to, ὀκνεῖν.

sculptor, ἀγαλματοποιός (ό).

Scythian, Σκύθης (ό).

sea, θάλασσα (ή), § 40; (with special name) πόντος; (open) πέλαγος (τό).

sea-shore, αἰγιαλός (ό).

sea-water, ἅλμη (ή).

seat, θρόνος (ό).

—, to, καθίζειν.

— of an oracle, χρηστήριον (τό).

second, δεύτερος, ᾱ, ον.

— time, the, τὸ δεύτερον, αὔθις.

secondly, δεύτερον.

secret, κρύφιος, ᾱ, ον.

secretly, κρυφῇ, λάθρα; or use λανθάνειν, § 51.

secure, ἐχυρός, ᾱ, ὄν; ἀσφαλής, ἐς.

sedition, στάσις, -εως (ή).

see, ὁρᾶν.

— clearly, καθορᾶν.

seem, δοκεῖν, φαίνεσθαι.

seize, καταλαμβάνειν, ἀρπάζειν.

select, ἐκλέγειν.

self, αὐτός, ή, ό.

self-governing, αὐτόνομος, ον.

self-government, αὐτονομία (ή).

sell, πωλεῖν.

senate, ξύγκλητος (ή).

send, πέμπειν, στέλλειν, ἀποστέλλειν.

— away, ἀποπέμπειν.

— for, μεταπέμπεσθαι.

— forward, προπέμπειν, προιέναι.

— out, ἐκπέμπειν.

sense of shame, αἰδώς, -ους (ή), § 98.

senseless, ἄνους, -ουν, § 158.

senses, out of one's, ἐκφρων, ον.

serf, be a, θητεύειν.

serious, be, σπουδάζειν.

serpent, δράκων, -οντος (ό).

servant, ὑπηρέτης (ό); (of the household), οἰκέτης (ό).

serve with, ξυστρατεύεσθαι.

set, to (of the sun), δύναι, § 221.

set free, λύειν, ἀπολύειν.

set in order, διακοσμεῖν.

set before, προτιθέναι.

— beside, παρατιθέναι τινί τι.

— in front, be, προκείσθαι.

— oneself against, ἐπιτίθεσθαι with Dat.

— on, over, ἐφιστάναι. } p. 163.

— up, ἀν-, καθ-ιστάναι. }

seven, ἑπτά.

seven hundred, ἑπτακόσιοι, αι, α.

seven-hundredth, ἑπτακοσιοστός, ή, ὄν.

seventeen, ἑπτακαίδεκα.

seventeenth, ἑβδομος καὶ δέκατος.

seventh, ἑβδομος, η, ον.

seventieth, ἑβδομηκοστός, ή, ὄν.

seventy, ἑβδομήκοντα.

severe, χαλεπός, ή, ὄν.

severely, χαλεπῶς, δεινῶς.

shade, shadow, σκιά (ή).

shake, σείειν.

shame, αἰσχύνη (ή), αἶσχος (τό).

—, sense of, αἰδώς, -ους, § 98.

shameful, αἰσχύρος, ᾱ, ὄν; αἰκής, ἐς.

shape, ἰδέα (ή), μορφή (ή).

share, μέρος (τό).  
 share in, have a, μετέχειν with Gen., § 210.  
 share of, give a, μεταδιδόναι with Gen. (and Dat. of person).  
 sharp, ὀξύς, εἶα, ύ.  
 sharpen, ὀξύνειν.  
 sharpened, τεθηγμένος, η, ον.  
 sheep, πρόβατον (τό).  
 shepherd, ποιμήν, -ένος (ό).  
 —, to, ποιμαίνειν.  
 shield, ἀσπίς, -ίδος (ή).  
 ship, ναῦς, νεώς (ή), § 97.  
 — of war, πεντηκόντορος (ή), ναῦς μακρά.  
 —, to build, ναυπηγεῖν.  
 shoot, βλαστός (ό).  
 shoot, to, βάλλειν.  
 short, βραχύς, εἶα, ύ.  
 — of, be, σπανίζειν with Gen.  
 —, fall, ἐλλείπειν, ἐπιλείπειν.  
 shout, βοή (ή).  
 —, to, βοᾶν.  
 show, δεικνύναι, φαίνειν.  
 — forth, ἀποδεικνύναι, ἀποφαίνειν.  
 shrink from, ὀκνεῖν.  
 shut, κλέπειν, κλείειν.  
 — up, κατα-, ἐνγ-κλέπειν (or -κλείειν).  
 Sicily, Σικελία (ή).  
 sick, to lie, νοσεῖν.  
 sickness, νόσος (ή).  
 Sicyon, Σικυών, -ώνος (ή).  
 side with, to, φρονεῖν τά τινος.  
 siege, take by, ἐκπολιορκεῖν.  
 Sigeum, Σιγείον (τό).  
 sight, ὄψις, -εως (ή); (view or aspect) πρόσποις, -εως (ή).  
 sign, signal, σημεῖον (τό).  
 signet-ring, σφραγίς, -ίδος (ή).  
 signify, σημαίνειν.  
 silence, σιγή (ή).  
 silent, be, σιγᾶν.  
 silently, σίγα.  
 silver, ἀργυρος (ό).  
 —, piece of, ἀργύριον (τό).  
 — Adj., ἀργυροῦς, ᾧ, οὔν, § 144 Rem.

simple, ἀπλοῦς, ἡ, οὔν, § 159.  
 simply, ἀτεχνῶς.  
 since, ἐξ οὔ, ἐπεὶ, ἐπειδή, pp. 190-1.  
 sing, to, ᾄδειν.  
 single, ἀπλοῦς, ἡ, οὔν, § 159.  
 sister, ἀδελφή (ή).  
 sit, sit down, καθίζειν, καθῆσθαι.  
 sit by, παρακαθῆσθαι.  
 situated, be, κεῖσθαι, ναίειν.  
 six, ἕξ.  
 six hundred, ἑξακόσιοι, αι, α.  
 six-hundredth, ἑξακοσιοστός, ή, όν.  
 sixteen, ἑκακάδεκα.  
 sixteenth, ἕκτος καὶ δέκατος.  
 sixth, ἕκτος, η, ον.  
 sixtieth, ἑξηκοστός, ή, όν.  
 sixty, ἑξήκοντα.  
 skill, σοφία (ή).  
 sky, οὐρανός (ό).  
 slaughter, to, σφάζειν, § 70 (b).  
 slave, δούλος (ό).  
 —, be a, δουλεύειν.  
 —, make a, δουλοῦν.  
 slavery, δουλεία (ή), δουλοσύνη (ή).  
 slay, φονεύειν, ἀποκτείνειν.  
 — with a knife, σφάζειν.  
 sleep, ὕπνος (ό).  
 —, to, καθεύδειν, κοιμᾶσθαι.  
 slightly, ὀλίγον.  
 slow, βραδύς, εἶα, ύ.  
 slowly, βραδέως.  
 small, σμῆκρός, ᾧ, όν (also μῆκρός).  
 smile, to, μειδιᾶν.  
 smoke, καπνός (ό).  
 snake, ὄφις, -εως (ό).  
 snare, δόλος (ό).  
 so, οὕτω, οὕτως.  
 so, and (after a stop), ὥστε with Indic.  
 so as to (of result), ὥστε with Inf., pp. 53 and 104 footnote.  
 so great, τόσος, η, ον; τοσούτος, αὕτη, οὔτο; τοσούδε, ήδε, όνδε, § 74 Rem.  
 so many, τóσος κτλ. in the Plural.

so that (result), ὥστε with Inf. ;  
(purpose), ἵνα, ὅπως.

Socrates, Σωκράτης, -ους (ὁ), § 79  
NOTE.

soft, μαλακός, ἡ, ὄν.

soldier, στρατιώτης (ὁ).

—, heavy-armed, ὀπλίτης (ὁ).

sole power, having, αὐτοκράτωρ,  
-oros ; τυραννικός, ἡ, ὄν.

solemn, σεμνός, ἡ, ὄν.

—, be, σεμνύνεσθαι.

solemnly, σεμνῶς.

Solon, Σόλων, -ωνος (ὁ).

some, τις, τι, § 56.

some . . . others, οἱ μὲν . . . οἱ δέ,  
§ 93.

someday, somewhere, ποτε.

somehow, πως.

some one, εἷς τις.

somewhat, as Adv., use Compar.,  
§ 89.

somewhere, που.

somewhere, from, ποθεν.

son, υἱός, -έος, -οῦ (ὁ), p. 172.

— in-law, γαμβρός (ὁ).

song, ᾠδή (ἡ).

soon, δι' ὀλίγου, οὐ διὰ πολλοῦ.

soothsayer, μάντις, -εως (ὁ, ἡ).

sordidly-minded, αἰσχροκερδής,  
ές.

sorrow, λύπη (ἡ), ἄλγος (τό).

sort, of what? ποίος, ἃ, ὄν.

— of such . . . as, τοι-οὔτος, -αὔτη,  
-οὔτο . . . οἷος, ἃ, ὄν.

soul, ψυχή (ἡ), θῦμός (ὁ).

south, μεσημβρία (ἡ).

sovereignty, μοναρχία (ἡ).

sow, σπείρειν.

spare, φείδεσθαι, with Gen.

Sparta, Σπάρτη (ἡ).

Spartan, Λακεδαιμόνιος, ἃ, ὄν.

— man, Λάκων, -ανος (ὁ).

— woman, Λάκαινα (ἡ).

speak, λέγειν, (in public) ἀγο-  
ρεύειν.

— for a god, προφητεύειν.

speaker, ῥήτωρ (ὁ).

spear, δόρυ, -ατος (τό).

spectator, θεατής (ὁ).

speech, λόγος (ὁ), γλῶσσα (ἡ).

speed, τάχος (τό).

spend, ἀνάλισκειν ; spend money,  
δαπανᾶν.

spindle, ἄτρακτος (ὁ).

spirit, θῦμός (ὁ).

splendid, μεγαλοπρεπής.

spread, στορεννύναι.

spring, ξαρ, ἥρος (τό).

— of water, πηγὴ (ἡ).

stade, στάδιον (τό).

stairway, κλίμαξ, -ακος (ἡ).

stand, to, ἵστασθαι and Intrans.  
tenses of Act., §§ 168-70.

— against, ἀνθίστασθαι with  
Dat.

— beside, παρίστασθαι.

— on, ἐφίστασθαι.

— together, ξυνίστασθαι.

— up, ἀνίστασθαι.

standing, ἐστώς, ἐστῶσα, ἐστός,  
§ 168 ; taking one's stand,  
στᾶς, στᾶσα, στάν.

start, ὀρμᾶσθαι.

start with, to be to, ὑπάρχειν.

starting-point, ἀφορμή (ἡ).

starvation, λιμός (ὁ).

state, πόλις, -εως (ἡ), κοινόν (τό).

statue, ἀγαλμα (τό).

stay, μένειν.

steal, κλέπτειν.

stealth, by, λάθρα.

steep, (up) ἀνάντης, es ; (down)  
κατάντης, es.

step in, ἐσβαίνειν.

— out, ἐκβαίνειν.

steward, ταμίς (ὁ).

still, ἔτι.

stir, κινεῖν.

stone, λίθος (ὁ) ; precious stone,  
λίθος (ἡ).

—, made of, λίθινος, η, ὄν.

stop, Trans., παύειν, καταπαύειν ;  
Intrans., παύεσθαι.

store-house, θησαυρός (ὁ).

stories, tell, μῦθολογεῖν.

story, μῦθος (ὁ).

story of, write the, ξυγγράφειν (Trans.).

straight, εὐθύς, εἶα, ὕ,

— (upright), ὀρθός, ἡ, ὄν.

straightway, εὐθύς; (of direction), εὐθύ.

straits, στενά (τά).

— (difficulties), ἀπορίᾳ (ἡ).

strange, δεινός, ἡ, ὄν.

stranger, ξένος (ὁ), ξένη (ἡ).

street, ὁδός (ἡ), p. 16.

strength, ἰσχύς, -ύος (ἡ); σθένος (τό).

stretch (Trans. and Intrans.), τείνειν.

strife, ἔρις, -ιδος (ἡ).

strike, τύπτειν (p. 195), παίειν, κόπτειν.

— with terror, ἐκπλήσσειν.

string, σχοινίον (τό).

strip off (take from around), περιαιρεῖν.

strive, ἐρίζειν with Dat., § 141.

strong, ἰσχυρός, ᾧ, ὄν, κρατερός, ᾧ, ὄν, ἐχυρός, ᾧ, ὄν.

—, be, ἰσχύειν.

stronger, κρείσσων, ὄν, § 117.

—, be, κρατεῖν.

strongly, ἰσχυρῶς.

Strymon, Στρυμών, -όνος (ὁ).

stump, στέλεχος (τό).

stupid, ἄνους, οὖν, § 158.

subdue, καταδουλοῦν with Acc., κατακρατεῖν with Gen.

— to oneself, καταστρέφεσθαι.

— utterly by war, καταπολεμεῖν.

subject, ὑπήκοος, ὄν; ὑποχέριος, ὄν.

—, to make, ὑποχέριον ποιεῖσθαι.

succeed, have success, εὖ πράσσειν; Impers., εὖ προχωρεῖ with Dat. of the person succeeding.

— to, receive in succession, ἐκδέχεσθαι.

success, without, ἀπράκτος.

successively, ἀεὶ.

successor, διάδοχος (ὁ).

such (as you have heard), τοιοῦτος, τοιαύτη, τοιοῦτο, p. 79.

— (as the following), τοιόσδε, τοιάδε, τοιόνδε, p. 79.

(such) as, Rel., οἷος, ᾧ, ὄν.

suddenly, ἐξαίφνης.

suffer (be treated), πάσχειν.

— hardship, ταλαιπώρειν.

—, allow, εἶν, περιορᾶν with Acc. and Partc.

suffering, πάθος (τό).

suffice, ἀρκεῖν with Dat.

sufficient, ἱκανός, ἡ, ὄν.

suitable, ἐπιτήδειος, ᾧ, ὄν.

suitors, μνηστήρ, -ῆρος (ὁ).

summer, θέρος (τό).

summon, καλεῖν.

sumptuously, πολλῇ δαπάνῃ.

sun, ἥλιος (ὁ).

super-human size, of, μείζων ἢ κατ' ἀνθρώπον.

superiority, κράτος (τό).

superior to, to be, περιγίγνεσθαι with Gen.

suppliant, ἱκέτης (ὁ).

supplicate, ἱκετεύειν.

suppose, νομίζειν, οἶεσθαι.

supremacy, κράτος (τό), ἡγεμονία (ἡ).

supreme court at Athens, ἡλιαία (ἡ).

surpass, προέχειν or προῦχειν, περιεῖναι, both with Gen.

surprised, be, θαυμάζειν.

surrender, to, Intrans., ἐνδιδόναι; Trans., παραδιδόναι.

surround (of defences), περιβάλλεσθαι; (of the encircling force), περιλαμβάνειν, περιέχειν, κυκλοῦσθαι.

survive, περιγίγνεσθαι with Gen.

suspect, ὑποπτεύειν.

suspicion, ὑποψία (ἡ).

swan, κύκνος (ὁ).

sway, κράτος (τό).

sweat, ὀκνύναι, § 283, 332.

sweet, γλυκός, εἶα, ὦ ; ἡδύς, εἶα, ὦ.

swift, ταχύς, εἶα, ὦ.

sword, (short), φάσγανον (τό).

Syracusan, Συρακόσιος, ἄ, ον.

Syracuse, Συράκουσαι (αἱ).

Syria, Συρία (ἡ).

Π

table, τράπεζα (ἡ), § 40.

tablet, πίναξ, -ακος (ὁ).

take, λαμβάνειν, καταλαμβάνειν, αἶρειν.

take away (deprive), ἀφαιρεῖσθαι τινά τι.

— off (as a wrapping), περιαιρεῖν.

— up, ἀναλαμβάνειν.

take part in, to, see part.

take by siege, ἐκπολιορκεῖν.

taken, be, ἀλίσκεσθαι.

tale, μῦθος (ὁ).

talent, τάλαντον (τό).

target, στόχος (ὁ).

task, ἔργον (τό).

taste, to, γεύεσθαι with Gen.

tax, τέλος (τό).

tax (on property), ἐσφορά (ἡ).

teach, διδάσκειν.

teacher, διδάσκαλος (ὁ).

tear, δάκρυον (τό).

tell, λέγειν, ἐξηγεῖσθαι.

— (bid), κελεύειν with Acc. ; εἰπεῖν with Dat.

— not to, see forbid.

tell stories, μῦθολογεῖν.

temperate, σώφρων, ον.

temple, ἱερόν (τό), νεώς, -ώ (ὁ), § 176.

ten, δέκα.

tend, θεραπεύειν.

tenth, δέκατος, η, ον.

ten thousand, μῦριοι, αι, α.

ten-thousandth, μῦριοστός, ἡ, ὄν.

terms, come to, ξυμβαίνειν with Dat. of person.

terrible, δεινός, ἡ, ὄν.

terrify, ἐκπλήσσειν.

test, ἀποπειρᾶσθαι with Gen., βασανίζειν.

— thoroughly, διαπειρᾶσθαι with Gen.

testimony, μαρτύριον (τό).

than, ἢ ; or use Gen., § 88.

thanks, χάρις, -ιτος (ἡ), § 83.

thanks to, διὰ with Acc.

that, (Demons.) ἐκεῖνος, η, ο, (Rel.) ὅς, ἡ, ὅ.

that, in order, ἵνα, ὅπως, ὥς, § 213, 235.

that introducing reported statement or opinion, ὅτι, ὥς, § 320 ff. ; or use Acc. (or Nom.) and Inf., § 46 REM. ; for Acc. (or Nom.) and Partic. see p. 118.

Theban, Θηβαῖος, ἄ, ον.

Thebes, Θῆβαι (αἱ).

—, citadel of, Καδμεΐα (ἡ).

theft, κλοπή (ἡ).

their, αὐτῶν, § 96.

their own, αὐτῶν, § 96, σφέτερος, ἄ, ον.

Themistocles, Θεμιστοκλῆς, οὗς (ὁ), § 79.

then, τότε, ἔπειτα ; see also therefore.

thence, ἐκεῖθεν, ἐντεῦθεν.

there, ἐκεῖ, ἐνταῦθα.

therefore, διὰ τοῦτο ; as connecting particle, οὖν, τοίνυν, ἄρα.

thereupon, ἐνταῦθα.

Thermopylae, Θερμοπύλαι, -ῶν (αἱ).

thief, κλέψ, -ωπός (ὁ).

thing, πρᾶγμα (τό), χρήμα (τό) ; or use neut. of Adj.

think, οἶσθαι, νομίζειν, φρονεῖν, ἡγείσθαι.

think, I, οἶμαι (in parenthesis).

third, τρίτος, η, ον.

thirsty, be, διψῆν (-άω), p. 264.

thirteen, τρεισκαίδεκα.

thirteenth, τρίτος καὶ δέκατος.

thirtieth, τριακοστός, ἡ, όν.

thirty, τριάκοντα.

this, see pp. 37, 79.

thither, ἐκεῖσε.

thong, ἱμᾶς, -άντος (ό).

thought, γνώμη (ἡ).

—, take, φροντίζειν.

thousand, χίλιοι, αι, α.

thousandth, χίλιοστός, ἡ, όν.

thread, λίνον (τό).

three, τρεῖς, τρία, p. 96.

three hundred, τριακόσιοι, αι, α.

three-hundredth, τριακοσιοστός, ἡ, όν.

three thousand, τρισχίλιοι, αι, α.

three-thousandth, τρισχίλιοστός, ἡ, όν.

throne, θρόνος (ό).

throng, ὄμιλος (ό).

through, διά with Gen.

throw, βάλλειν, ρίπτειν.

— away, αποβάλλειν, απορρίπτειν.

— down, καταβάλλειν.

— in, ἐμβάλλειν.

— into confusion, ταρασσεῖν.

— on, ἐπιβάλλειν.

— out, ἐκβάλλειν.

— under, ὑποβάλλειν.

— up, ἀνιέναι.

thrust away, ἀπωθεῖν.

thus, ὧδε, οὕτω, οὕτως.

tie fast, καταδεῖν.

till (Prep.), ἐς with Acc., μέχρι with Gen.

till, until (Conjunction), ἕως, ἕστε, μέχρι, §§ 198 and 289 ; πρίν, § 298.

till the ground, γεωργεῖν.

time, χρόνος (ό).

time, the right, the opportune, καιρός (ό).

—, at the same, ἅμα. ‡

—, at another (afterwards), ἐσαύθις, αὐθις.

—, after a long, διὰ πολλοῦ.

—, for a long, ἐπὶ πολὺ.

— of, in the, ἐπὶ with Gen. of person.

timid, very, περιδεής, ἐς.

to, ἐς, εἰς with Acc. (Preface, p. vii) ; παρά with Acc. of person ; ὡς with Acc. (of person only).

to-day, σήμερον.

together, ὁμοῦ.

to-morrow, αὔριον.

tongue, γλῶσσα (ἡ).

too (also), καί.

too much, ἄγαν.

tooth, ὀδούς, -όντος (ό).

top-boot, κόθορνος (ό).

torch, λαμπάς, -άδος (ἡ).

touch, to, ἀπτεσθαι with Gen.

towards (of place and time), πρὸς with Acc. ; (of place), ἐπὶ with Gen.

tower, πύργος (ό).

town, πόλις, -εως (ἡ).

trade, ἐμπορίᾳ (ἡ).

trade, to, ἐμπορεύεσθαι.

trader, ἔμπορος (ό).

tragedy, τραγωδιᾶ (ἡ).

train, to, παιδεύειν.

traitor, προδότης (ό).

trample down, καταπατεῖν.

transfer, μεθιστάναι, μεταφέρειν.

transgress, παρα- or ὑπερ-βαίνειν.

— the laws, παρανομεῖν.

translate, μεταγράφειν.

travel, to, πορεύεσθαι, ὁδεύειν.

— with, συμπορεύεσθαι.

traveller, ὁδοιπόρος (ό).

treason, treachery, προδοσίᾳ (ἡ).

treasure, treasure-house, θησαυρός (ό).

treat, to, *χρῆσθαι* with Dat.

— ill, *κακῶς ποιεῖν* with Acc. or *χρῆσθαι* with Dat.

— well, *εὖ ποιεῖν* with Acc.

treated, be, *πάσχειν*.

treaty, *σπονδαί (αἱ)*.

—, make a, *σπένδεσθαι*.

tree, *δένδρον (τό)*, p. 172.

trench, *ὄρυγμα (τό)*, *τάφρος (ή)*.

trial of, make, *πειράσθαι* with Gen.

tribe, *ἔθνος (τό)*, *φυλή (ή)*.

trip up, *σφάλλιν*, *ὑποσκελίζειν*.

Troezen, *Τροιζήν* (better *Τροζήν*) *-ήνος (ή)*.

tunic, *χιτῶν*, *-ῶνος (δ)*.

turn round, Trans., *περιάγειν*, *στρέφειν*; Intrans., use Mid.

twelfth, *δωδέκατος*, *η*, *ον*.

twelve, *δώδεκα*.

twentieth, *εικοστός*, *ή*, *όν*.

twenty, *είκοσι*.

twenty thousand, *δισμύριοι*, *αι*, *α*.

twenty-thousandth, *δισμυριοστός*, *ή*, *όν*.

twine round, *περιπλέκειν*.

twist, *στρέφειν*.

two, *δύο*, § 90 a; for the Dual see § 9, REM. 1.

two hundred, *διακόσιοι*, *αι*, *α*.

two-hundredth, *διακοσιοστός*, *ή*, *όν*.

two thousand, *δισχίλιοι*, *αι*, *α*.

two-thousandth, *δισχιλιοστός*, *ή*, *όν*.

type, *ιδέα (ή)*; (of coins), *τύπος (δ)*.

tyranny, *τυραννίς*, *-ίδος (ή)*.

tyrant, *τύραννος (δ)*.

## Υ

ugliness, *αισχρον (τό)*.

ugly, *αισχρός*, *ά*, *όν*.

Ulysses, *Ὀδυσσεύς*, *έως (δ)*.

unable, *άδύνατος*, *ον*.

unawares, *άφνω*, or use *λανθάνειν*, pp. 56, 269.

under, *ὑπό* (of rest) with Dat.; (of motion) with Acc.

underground, *κάτω*.

understand, *ξυνιέναι*, *γινώσκειν*.

undertake (e.g. a war), *αἵρεσθαι*;

Trans., *ἐπιχειρεῖν* with Dat.

underworld, the, *οἱ κάτω*.

unfeeling, *ἀναισθητος*, *ον*.

unforeseen, *άπροσδόκητος*, *ον*.

unfortified, *ἀτείχιστος*, *ον*.

unfortunate, *δυστυχής*, *ές*.

ungrudgingly, *άφθόνως*.

unhappy, *δυστυχής*, *ές*.

unharmful, *ἀκέραιος*, *ον*.

uninhabited, *ἐρήμος*, *ον*.

unintelligible, *ἀγνέτος*, *ον*.

unite, Trans., *ξυνιστάναι*; Intrans., use Mid. and Intrans. tenses of Act., §§ 168-70.

unjust, *άδικος*, *ον*.

unjustly, *άδίκως*.

unknown, *άγνός*, *-ῶτος*.

unless, *εί μή*.

unlucky, *δυστυχής*, *ές*; *δυσδαίμων*, *ον*.

unperceived, use *λανθάνειν* with Part., pp. 56, 269.

unprepared (of persons), *άπαράσκευος*, *ον*.

unquenchable, *άσβεστος*, *ον*.

unreasonable, *άνεπιεικής*, *ές*.

unseemly, *άεικής*, *ές*.

unseen, *άφανής*, *ές*.

until, *έως*, *έστε*, *μέχρι οὗ*, pp. 190, 255; after a negative, *πρίν*, § 298.

unwilling, *άκων*, *-ουσα*, *ον*.

unwillingly, *άκουσίως*.

up, *ανά* with Acc.

uphill, *άναντής*, *ές*.

upper floor, room, ἀνώγειον (τό),  
 cf. § 176.  
 upright, ὀρθός, ἡ, ὄν.  
 uproar, θόρυβος (ὁ).  
 —, to make, θορυβεῖν.  
 upwards, ἄνω.  
 urge, προτρέπειν; (*forward*) ὁρμᾶν  
 ὀτρύνειν.  
 use, χρῆσθαι with Dat.  
 useful, χρήσιμος, η, ὄν.  
 utter, φωνεῖν.  
 utterance, φωνή (ἡ), φθέγμα (τό).  
 utterly, πάνυ, or use Superl.  
 — destroyed, πύρριζος, ὄν.

village, κώμη (ἡ).  
 vine, ἀμπελος (ἡ).  
 violence, βιά (ἡ).  
 virtue, ἀρετή (ἡ).  
 visible, ἐναργής, ἐς; δῆλος, η, ὄν.  
 visit often, φοιτᾶν ἐς.  
 voice, φωνή (ἡ).  
 volunteer, ἐθελοντής (ὁ).  
 vote for, χειροτονεῖν, ψηφίζεσθαι.  
 —, put to the, ψηφίζειν.  
 vow, εὐχή (ἡ).  
 voyage, πλοῦς (ὁ).

## V

vain, in, μάτην.  
 valour, ἀρετή (ἡ).  
 value, τίμη; (preciousness) τι-  
 μιότης (ἡ).  
 —, at a lower, ἐλάσσονος.  
 —, at a higher, μείζονος, πλέονος.  
 value, to, ποιεῖσθαι; (*assess*), see  
 τιμᾶν.  
 value greatly, to, περὶ πολλοῦ  
 (πλείστον) ποιεῖσθαι.  
 vapour, ἀτμός (ὁ).  
 vein, φλέψ, φλεβός (ἡ).  
 venture, to, τολμᾶν.  
 verily, ἦ γάρ, beginning a sen-  
 tence.  
 very, σφόδρα, μάλα, or use Superl.  
 very much, μάλιστα.  
 vexed, be, ἀχθεσθαι, δυσχεραίνειν,  
 both with Dat.  
 victor, ὁ νικῶν.  
 victory, νίκη (ἡ).  
 vie with, ἐρίζειν with Dat.

## W

wait about, περιμένειν.  
 wait for, προσδέχεσθαι.  
 walk, βαδίζειν, πορεύεσθαι.  
 wall, τεῖχος (τό); (of a house)  
 τοίχος (ὁ).  
 wander, πλανᾶσθαι.  
 want, ἐνδεῖα (ἡ).  
 war, πόλεμος (ὁ).  
 — make, πολεμεῖν.  
 war-cry, αὐτή (ἡ).  
 war-galley, πεντηκόντορος (ἡ).  
 warlike, μάχιμος, η, ὄν.  
 ward off, ἀμύνειν.  
 warm, θερμαίνειν.  
 wash, Trans., λούειν; oneself,  
 λούσθαι (Mid.).  
 watch, φυλακή (ἡ).  
 watch, to, φυλάσσειν, τηρεῖν;  
 look on at, θεᾶσθαι.  
 watch-fires, πυρά (τά), p. 172.  
 water, ὕδωρ, ὕδατος (τό), p. 172.  
 way (manner), τρόπος (ὁ).  
 — whatever, in any, ὅπωστιον.

way (road), ὁδός (ἡ), p. 16, NOTE:  
 — back, ἡ πάλιν ὁδός.  
 — out, ἐξόδος (ἡ).  
 weak, ἀσθενής, ἐς, μαλακός, ἡ, ὄν;  
 (morally), φαῦλος, ἡ, ὄν.  
 weaker, ἥσσων, ὄν.  
 wealth, πλοῦτος (ὁ).  
 wealthy, πλούσιος, ᾧ, ὄν.  
 weapon, ὄπλον (τό).  
 wear, φορεῖν.  
 wear away, τριβεῖν.  
 — out, κατατρίβειν.  
 weave, πλέκειν.  
 — together, ξυμπλέκειν.  
 weep, δακρῦειν, κλαίειν.  
 well, εὖ, καλῶς.  
 — armed, εὐσπερος, ὄν.  
 — disposed, εὖνους, ὄν.  
 — ordered, εὐτακτος, ὄν.  
 — provided with means, εὖ-  
 πορος, ὄν.  
 west, ἑσπερος (ὁ).  
 — wind, Ζέφυρος (ὁ).  
 western, ἑσπέριος, ᾧ, ὄν.  
 wet, to, βρέχειν.  
 what? τί;  
 — kind of? ποῖος; (Indirect)  
 ὁποῖος, ᾧ, ὄν; (Exclam.) οἷος,  
 ᾧ, ὄν.  
 — size of? πόσος; (Indirect)  
 ὁπόσος, ἡ, ὄν; (Exclam.) ὅσος,  
 ἡ, ὄν.  
 when? πότε; (Indirect) ὁπότε.  
 when, ἐπεὶ, ἐπειδή, ὅτε, ὥς, p. 190.  
 whence? πόθεν; (Indirect) ὁπό-  
 θεν.  
 whence, ὅθεν, ὁπόθεν, ἔνθεν, p.  
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 whenever, ὅταν, ὁπότε, ἐπειδάν  
 with Subj., pp. 252, 253;  
 ὁπότε, ἐπειδή with Opt., p. 252.  
 where? ποῦ; (Indirect) ὅπου.  
 where, οὐ, ὅπου, ἵναπερ, ἔνθα,  
 p. 190.  
 while, ἕως, ἐν ᾧ, p. 190.  
 white, λευκός, ἡ, ὄν.  
 whither? ποί; (Indirect) ὅποι.

whither, οἶ, ὅποι.  
 who? τίς, τί; (Indirect) ὅστις,  
 ἡτίς, ὁ τί.  
 who, ὅς, ἡ, ὁ; ὅσπερ, ἡπερ, ὅπερ;  
 ὅστις, ἡτίς, ὁ τί, § 151.  
 whoever, ὅστις, § 152.  
 whole, πᾶς, πᾶσα, πᾶν; ὅλος, ἡ, ὄν.  
 wholesome, χρηστός, ἡ, ὄν.  
 whosoever, ὅστιςοῦν, ἡτίςοῦν,  
 ὅτιοῦν.  
 why? τί; διὰ τί;  
 wide, εὐρύς, εἶα, ὕ.  
 wife, γυνή, γυναικός (ἡ), § 53.  
 wild beast, θηρίον (τό); θήρ,  
 θηρὸς (ὁ).  
 willing, ἐκῶν, οὔσα, ὄν.  
 —, be, ἐθέλειν.  
 willingly, ἐκουσίως.  
 wither, make to, μαραίνειν.  
 withstand, ἀνθίστασθαι with  
 Dat.  
 witness, μάρτυς, -υρος (ὁ).  
 — (testimony), μαρτύριον (τό).  
 witness, call to, μαρτύρεσθαι.  
 woman, lady, γυνή, γυναικός (ἡ),  
 § 53.  
 wonder, to, θαυμάζειν.  
 wonderful, θαυμάσιος, ᾧ, ὄν; θαυ-  
 μαστός, ἡ, ὄν.  
 wont, I am, εἶωθα (Perf.).  
 wood, ὕλη (ἡ).  
 — (timber), ξύλον (τό), ὕλη (ἡ).  
 wooden, ξύλινος, ἡ, ὄν.  
 word, λόγος (ὁ), ἔπος (τό), ῥῆμα  
 (τό).  
 work, ἔργον (τό).  
 —, to, πονεῖν, ἐργάζεσθαι.  
 — together, ξυνεργάζεσθαι.  
 worse, χειρῶν, ὄν.  
 worship, to, θεραπεύειν.  
 worth, worthy, ἄξιος, ᾧ, ὄν.  
 worthy, deem, ἀξιοῦν.  
 wound, τραῦμα (τό).  
 —, to, τιτρώσκειν, τραυματίζειν.  
 wrap round, περικαλύπτειν.  
 wretched, δυστυχής, ἐς; ταλαί-  
 πωρος, ὄν.

write, γράφειν.  
 — the history of, ξυγγράφειν.  
 — down, καταγράφειν.  
 writing, γραφή (ῆ).  
 wrong, do, ἀδικεῖν.  
 wrongfully, ἀδίκως.

yes, μάλιστα, μάλιστα γε, or γε  
 alone added to the chief word  
 of the clause following.  
 yesterday, χθές.  
 yet (of time), ἔτι; (nevertheless),  
 ἔμως δέ. not yet, οὐπω.  
 yoke, ζυγόν (τό).  
 —, to, ζευγύναι.  
 young, νέος, ᾧ, ον.  
 young man, νεανίας (ὁ).  
 — (of 18 years), ἑφηβος (ὁ).  
 yourself, σεαυτόν (or σαυτόν), ἡν.  
 youth, νεότης (ῆ).

## X

Xerxes, Ξέρξης (ὁ).  
 Xuthus, Ξούθος (ὁ).

## Y

year, ἐνιαυτός (ὁ), ἔτος (τό).  
 —, every, κατ' ἐνιαυτόν.  
 yearning, πόθος (ὁ), ἔμερος (ὁ).

## Z

zeal, προθυμία (ῆ).  
 zealous, σπουδαῖος, ᾧ, ον.  
 zealously, σπουδαίως.  
 Zephyr, Ζέφυρος (ὁ).  
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## GENERAL INDEX OF MATTER

1. *The object of the grammatical parts of this Index is to facilitate the use of the book as a manual of Greek Grammar.*

2. *The Inflection and construction of individual Greek words are given in the Greek-English Vocabulary and are not referred to in this Index unless they are of special importance.*

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